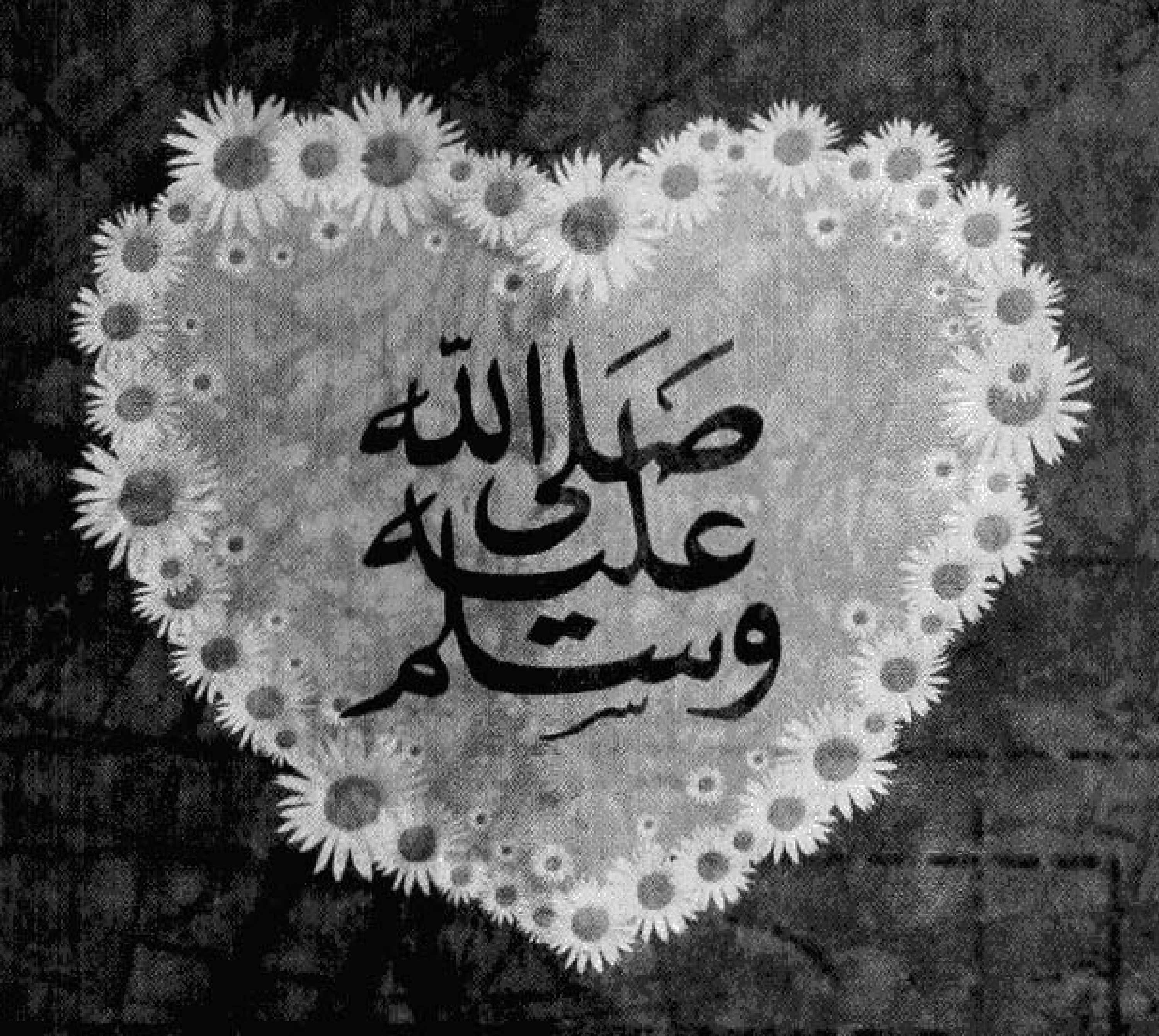
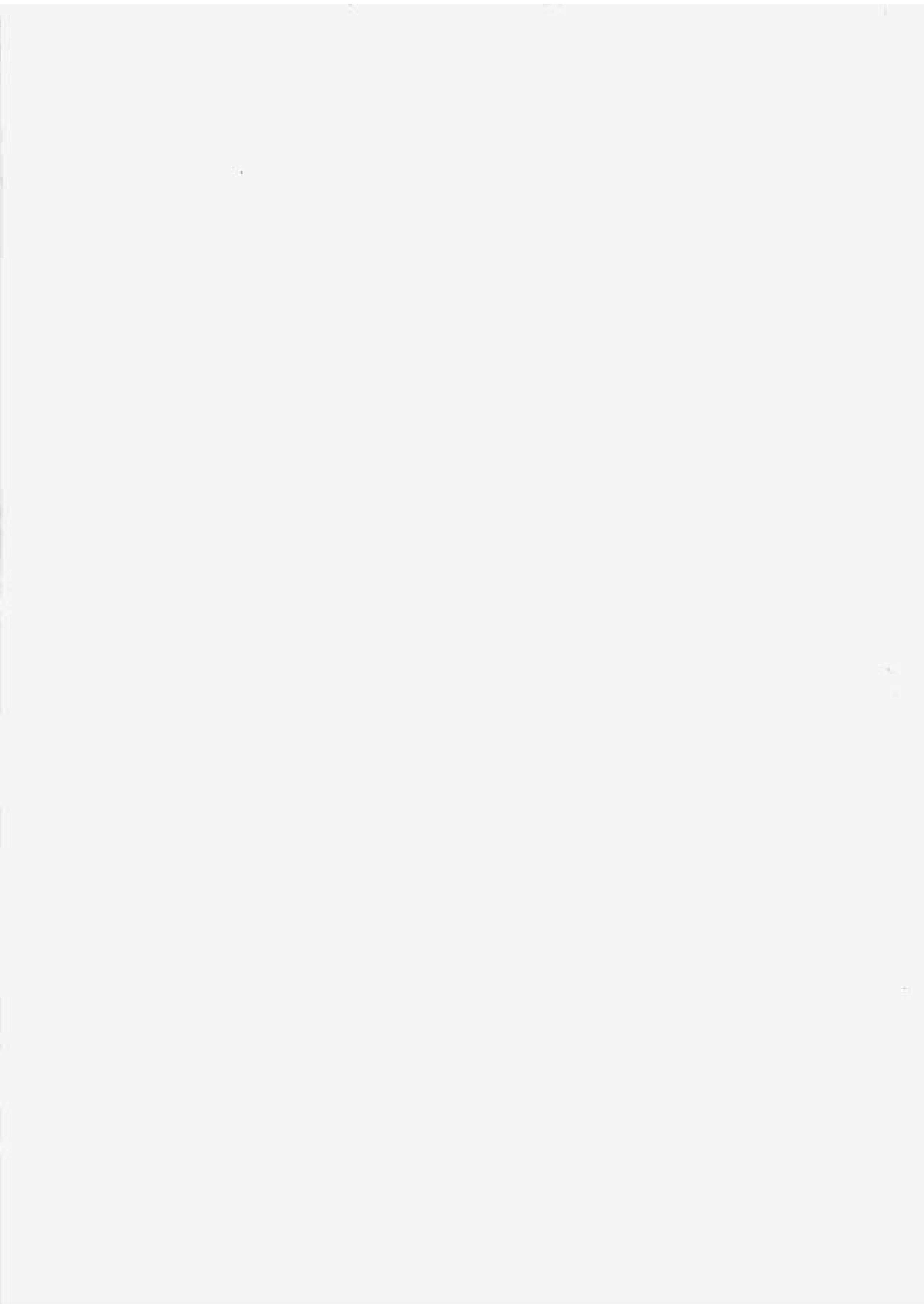
# IN THE COMPANY OF THE BELOVED, PROPHET MUHAMMAD




Sheikh
`Abd Al-Khaliq Ash-Sharif



# *In the Company of the Beloved, Prophet Muhammad (PBUH)*

# في صحبة الحبيب ﷺ

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*Sh. `A. Ash-Sharif*

# Contents

# Introduction

In the Name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Lord of the worlds, and may prayers and peace be upon the most honorable of Messengers, our Prophet Muhammad, and upon his household and Companions!

In the first part of this book, I'd try to outline the biography of the Messenger of Allah (PBUH). Due to lack of space, I aim at presenting a prophetic biography, which is simple and informative.

The second part of the book is an explanation of the merits of sending blessings upon the Prophet (PBUH) and the loss of those who keep aloof from observing this good deed. It also shows the how and the when of sending blessings upon him (PBUH).

By this work, I hope to gain, and so my family and the readers of this book, the *Shafa`ah*[1] of the Prophet (PBUH).

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[1] In the Islamic terminology, the term *Shafa`ah* signifies the intercession of the Prophet (PBUH) on behalf of his followers on the Day of Judgment.

Though I see my shortcomings is so much that I cannot write about this ideal man, Muhammad (PBUH), my efforts are motivated by the love of the Prophet (PBUH), which obsesses my heart.

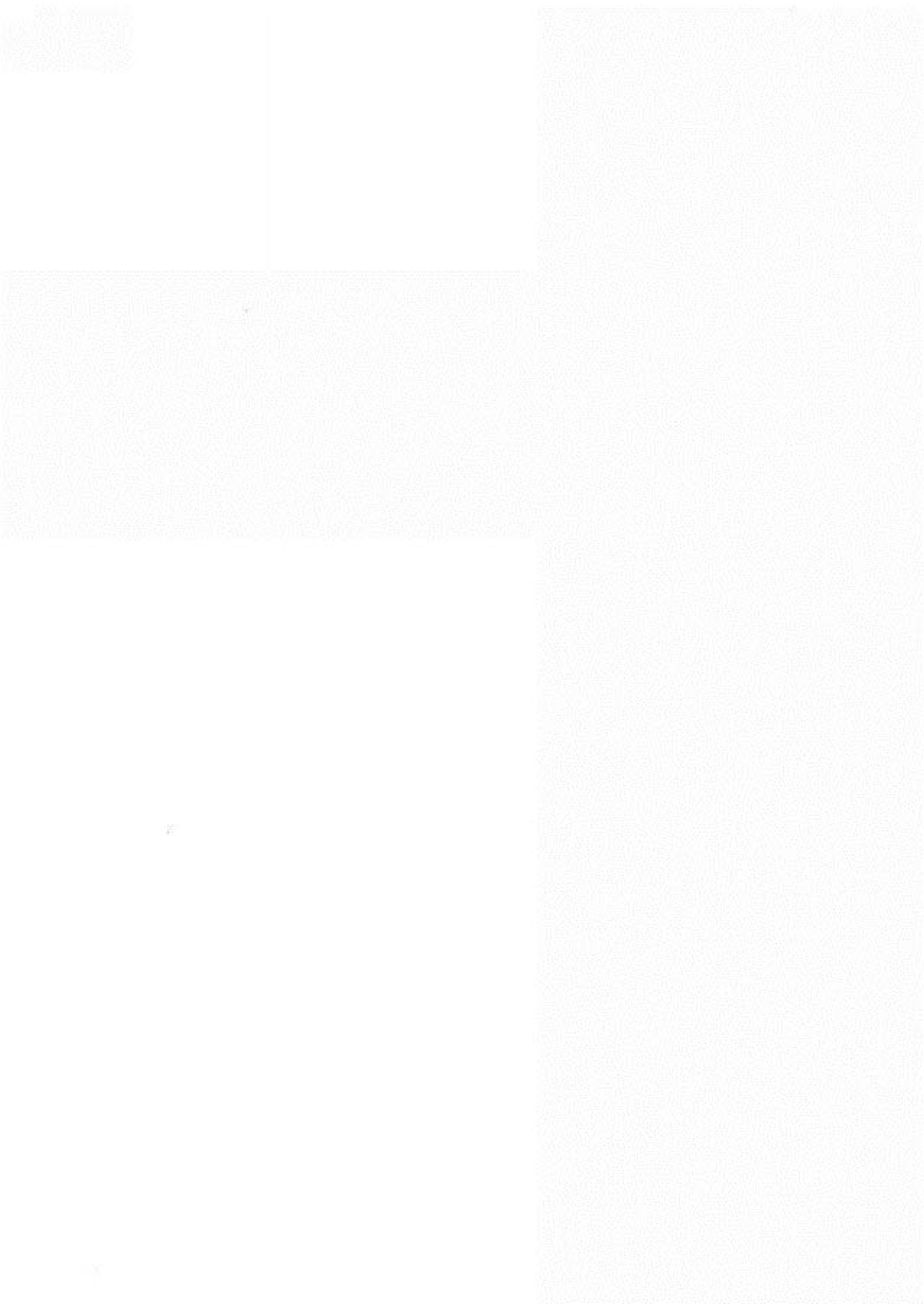
Almighty Allah says: ***"Say: 'If ye do love God, follow me: God will love you and forgive you your sins: For God is Oft-Forgiving, Most Merciful."*** (Al `Imran: 31)

Also, the Messenger of Allah (PBUH) said, ***"None of you would have perfect faith until I become dearer to him than his father, his son and all mankind."***[1]

[1] Agreed upon *hadith*.

# I

# *An Outline of*
# *the Prophet's Biography*



## The Prophecies of Muhammad (PBUH)

The Messenger of Allah (PBUH) said, ***"In Umm Al-Kitab, I was decreed by Allah to be the seal of Prophets. This was done when Adam was being created of dust. I will disclose this for you: (I am the response of Allah to) the call of Ibrahim; (I am) the good tidings that `Isa (PBUH) brought to his people; and (I am the interpretation of) the vision of my mother when she saw that a light emerged from her that shined the palaces of Syria and so the mothers of prophets (peace be upon them all) saw in visions."***[1]

In the Bible, we read, "O Prophet! We have sent you as a witness (for Allah's True religion) and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers) and guardian of the illiterates. You are My slave and My Messenger. I have named you '*Al-Mutawakkil'* (who depends upon Allah). You are neither discourteous, harsh, nor a noisemaker in the markets. And you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) die until he makes straight the crooked people by making them say: 'None has the right to be worshiped but Allah,'

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[1] Reported by Ahmad.

with which will be opened blind eyes and deaf ears and enveloped hearts."[1]

In the early ages, a lot of rabbis and monks gave glad tidings of what they had known in their Scriptures about the characteristics of the Messenger (PBUH); such as the rabbi who guided Tab' to believe the Prophet (PBUH), Bahira, Nasture, the rabbis whom Salman Al-Farisi studied at their hands (before his conversion to Islam), Hercules (who studied astronomy) and some monks who came to Makkah.[2]

Furthermore, all prophets have given glad tidings of the coming of the Messenger (PBUH) to their people. In the Glorious Qur'an, Allah, the Almighty, discloses this fact, saying, ***"Behold! Allah took the covenant of the prophets, saying: 'I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do ye believe in him and render him help.' Allah said: 'Do ye agree, and take this My Covenant as binding on you?' They said: 'We agree.' He said: 'Then bear witness, and I am with you among the witnesses.'"*** (Al `Imran: 81)

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[1] Reported by Al-Bukhari.

[2] According to the scholars of Hadith, what some books relate of prophecies like the extinguishing of the fire in Persia and the collapse of the all idols on the Prophet's birthday are groundless.

## The Prophet's Birth and Rearing

The Messenger of Allah (PBUH) was born on Monday, the twelfth of Rabi` Al-Awal in the year of Al-Fil[1] (the Elephant), 571 AC. He was brought up as an orphan, for his father died when his mother, Amenah bint Wahb, was pregnant. His mother suckled him for few days and then Thuyabah[2], the slave girl of Abu Lahab suckled him. Then, Halimah bint Abi Dhu'aib[3], from Bani Sa`d, suckled him and he stayed with her for five years and then returned back to his mother. When he was six, his mother took him to Madinah to visit his uncles. In their way back to Madinah, she died at Al-Abwa'[4]. Then, his grandfather `Abdul-Muttalib took

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[1] The year of Al-Fil refers to the event when the Abyssinian ruler, Abrah Ashram, came with his army, supported with a lot of elephants, with the intention of destroying the Ka`bah. However, he was fought by flocks of birds sent by Allah to prevent and punish him and this army. Consequently, he failed to inflict any harm upon the Ka`bah. This story, however, is mentioned in the Glorious Qur'an in *Surat* Al-Fil. This event took place in the year of the Prophet's birth, say about 570 A.C. (Editor)

[2] From her side, the Prophet's foster brothers are his uncle, Hamzah, Abu Salamah, and her son, Masruh.

[3] The Prophet's foster brothers from her side are `Abdullah Ibn Al-Harith, Anisah bint Al-Harith, Khudhamah (Ash-Shayma'), and the son of his uncle – Abu Sufyan Ibn Al-Harith. However, according to the majority of scholars, Halimah Al-Sa'diyyah embraced Islam.

[4] A place located between Makkah and Madinah.

care of him. `Abdul-Muttalib died when Muhammad was eight years old. Then, his Uncle Abu Talib took care of him. Barakah Al-Habashiah whose nickname is Umm Ayman also nursed him during his childhood.

# The Ripping of the Prophet' s Chest

Almighty Allah says: ***"Have We not expanded thee thy breast?"*** (Al-Inshirah: 1)

It is reported that the Prophet's chest was ripped four times:

*First*, when he was a baby staying with Bani Sa`d. Two angels came to him and ripped open his chest. They extracted a black clot out and washed it with water of Zamzam. After that they restored it to its place. Then, they stamped the Messenger with the Prophetic Seal.[1]

*Second*, when he was ten years old.[2]

*Third*, when Gabriel came to him with the Revelation in the cave of Hira'[3].

*Fourth*, this was during the journey of Al-Isra' and Al-Mi`raj.[4]

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[1] Reported by Ahmad.

[2] Reported by Ahmad and Al-Hakim.

[3] According to Abu Na`im and Al-Baihaqi.

[4] Agreed upon.

Some Muslim scholars draw the attention to the fact that if the Prophet (PBUH) was created perfect, people would not know what Allah has granted the Prophet (PBUH) of care and purification.

Anas said, "I noticed the trace of the needle on his (the Prophet's) chest."

However, *Khatam An-Nubuwah* (the prophetic seal) is a projective piece of meat with some hair on the left shoulder.

# The Prophet's Names

In this context, Almighty Allah says: "***Muhammad is the Messenger of Allah.***" (Al-Fath: 29) "***... and giving Glad Tidings of a messenger to come after me, whose name shall be Ahmad.***" (As-Saff: 6)

The Prophet (PBUH) said, "***I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people will be resurrected there after; and I am also Al-`Aqib (i.e., there will be no prophet after me).***"[1]

He (PBUH) is the Prophet of mercy and repentance, the one whom Allah loves, and the one who will carry the standard of Praise on the Day of Judgment. In the sight of Allah, he is the most honored of the early and late people. On the Day Judgment, he is the first one who will do *Shafa`ah*, the first one whose *Shafa`ah* will be responded to, the first who will move rings of Paradise, the master of Adam's sons on the Day of judgment, the witness, the bearer of glad tidings and the warner, the one who calls to Allah, the lamp spreading light, the mercy, the blessing, the guide, the trustworthy, the one folded in garments, the one wrapped up in the mantle, the selected, Al-Mukhtar (the chosen), the faithful and the seal of Prophets.

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[1] Reported by Al-Bukhari and Muslim.

## Allah's Care about the Prophet (PBUH)

From his childhood, the Prophet (PBUH) was supported by Allah's care. He, Most High, says: ***"Did He not find thee an orphan and give thee shelter (and care)? And He found thee wandering, and He gave thee guidance. And He found thee in need, and made thee independent."*** (Ad-Dhuha: 6-8)

Almighty Allah kept him away from the evil practices of the *Jahiliyyah* (the pre-Islamic period). He made him hate idols. He kept him away from wine and other abhorred things. The Prophet (PBUH) reported that he never intended to do a practice of the *Jahiliyyah* except for two times. The first was when he heard music of a wedding party and wanted to go to it but he fell into a deep sleep. After a period of time, the heat of the sun awakened him. The second time was when he participated with Quraish in rebuilding the Ka`bah. His uncle, Al-`Abbas, advised him to put the tip of his loincloth round his shoulder to protect him against the stones. As he did that the Prophet fell to the ground on his face. Then, he was called to cover his private parts.

Amongst the people of Quraish, the Prophet (PBUH) was known as the trustworthy. They accepted

his judgment regarding the Black Stone.[1] He laid it with his honorable hands and spared the blood of the people of Quraish.

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[1] In the books of *Siyrah*, it is reported that during the rebuilding of the Ka`bah the men of Quraish were about to fall in struggle because of disputing over the one who would put the Black Stone in its place, since it was considered a great honor. However, the Prophet (PBUH) could settle their dispute. (Translator)

# The Period of the Prophet's Growing up until his Mission

In addition to the above-mentioned characteristics of the Prophet (PBUH) before his mission, we can add the following,

1- He was the best of his people in morals, in faithfulness, in trustworthiness, in hospitality, and in benevolence to the poor.
2- He worked as a shepherd so he was accustomed to patience.
3- He worked as a merchant and traveled with his uncle, Abu Talib. He also engaged in trade with the property of Khadijah. He also used to send his money in trade with caravans.
4- There appeared some miracles that proved the virtue of the Prophet (PBUH). Below are some of these miracles:

a) The sheep of Bani Sa`d started to give abundant milk with the coming of the Prophet while he was a baby after they had experienced mass drought.

b) The appearance of a cloud, which gave him shade during his traveling.

5- He participated in the war of Al-Fijar with his people and because of him Allah brought victory to them after defeat.

6- He also participated in rebuilding the Ka`bah.

7- He witnessed the alliance of Al-Fudul in the house of Ibn Jada`an in which they agreed on helping the oppressed and the weak.

8- When he was twenty-five years old, he married Khadijah bint Khuwaylid whose age was twenty-eight[1]. She was born in 568 AC. She was a widow and had been married twice before the Prophet (PBUH). She gave birth to all his sons and daughters except Ibrahim. Allah promised her that she would have a house in Paradise where there is neither noise nor toil, and she received the greetings of Allah through the Archangel Gabriel (PBUH).

9- The Prophet liked seclusion in the Cave of Hira'. He used to go to Khadijah to get provisions and return back to the cave.

10- He worshiped Allah, in accordance with the way of Ibrahim, the true believer.

11- In the last days before receiving the revelation, he used to see a Light. Moreover, he (PBUH) used to say that he knew stones and trees in Makkah that said to him, "May peace be upon you, O Messenger of Allah."

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[1] According to the majority of scholars, she was forty years old when she married the Prophet (PBUH), but what is mentioned above seems to be the superior opinion.

## The Revelation

When he was forty, Allah sent Gabriel to him with the Divine revelation. The first revelation was *Surat* Al-`Alaq. After this experience, the Prophet trembled and came back to Khadijah who took him to Waraqah Ibn Nawfal who said, "This is '*An-Namus*' (i.e., the angel) whom Allah sent to [prophet] Musa. I wish I were younger. I wish I could live up to the time when your people would drive you out." The Prophet (PBUH) wondered, "Would they drive me out!" He answered, "Yes, anyone who came with something similar to what you have brought was treated with hostility." Then, the Revelation stopped for forty days.[1] Afterwards, Almighty Allah revealed the following Qur'anic verses:

***"O thou wrapped up (in the mantle)!"*** (Al-Muddaththir: 1)

***"O thou folded in garments!"*** (Al-Muzzammil: 1)

***"By the Glorious Morning Light, and by the Night when it is still, thy Guardian-Lord hath not forsaken thee, nor is He displeased."*** (Ad-Dhuha: 1-3)

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[1] According to the famous opinion, the revelation had stopped for three years. But, what is mentioned above is the superior view as I think.

Then, the revelation was sent down regularly. It is worthy mentioning that the first three people who embraced Islam were Khadijah, `Ali Ibn Abi Talib, and Abu Bakr As-Sidiq who called people whom he trusted to Islam. His call was accepted by `Uthman, Az-Zubayr, `Abd-ur Rahman Ibn `Awf, Sa`d Ibn Abi Waqqas, Talhah Ibn `Ubayd Allah. Suhayb and Ammar are also among the first group of Muslims.

## *Da`wah* to Allah

Allah revealed to the Prophet (PBUH): ***"Arise and deliver thy warning! And thy Lord do thou magnify!"*** (Al-Muddaththir: 2-3)

On the spot, the Messenger of Allah (PBUH) called his wife, Khadijah, saying, "***Oh Khadijah! From now then, there is no time for sleep.***" He then started to announce his call to monotheism. As a response to what Allah, the Exalted, revealed to him, ***"And admonish thy nearest kinsmen,"***[1] the Messenger (PBUH) ascended the mount of As-Safa and started to call his people. He called them to accept Islam and then he said to his daughter, "***Oh Fatimah! Exert yourself in doing good, for I have no power to save you (from Hell-fire) on the Day of Judgement.***" Then, Allah, the Almighty, revealed,

***"Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah."*** (Al-Hijr: 94)

***"And keep yourself content with those who call on their Lord morning and evening."*** (Al-Kahf: 28)

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[1] *Surat* Ash-Shu`ra': 214.

Afterwards, He, Most High, revealed, ***"Say: 'O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided.'"*** (Al-A'raf: 158)

Like all the previous Prophets, the Prophet Muhammad (PBUH) tried to found a believing nation from amongst the disbelieving society whose people worshiped idols instead of Allah. He followed the way that Almighty Allah made clear to him as follows:

1- The Prophet (PBUH) assured them that what he was calling to was only the truth and what others called to was falsehood and that the Qur'an is an all-embracing law. Almighty Allah says: ***"So put thy trust in Allah: for thou art on (the path of) manifest Truth."*** (An-Naml: 79)

2- He also taught them that as long as they are adherents of the truth and bearer of the Divine guidance, they must guide mankind to this way. In the Glorious Qur'an, Almighty Allah says: ***"And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion."*** (Al-Hajj: 78) ***"Ye are the best of peoples, evolved for mankind."*** (Al 'Imran: 110)

3- He, moreover, stressed that as long as they follow the truth; Allah will always help them, guide them and bring victory to them and support them especially when people forsake them. Almighty Allah says: ***"Allah will certainly aid those who aid His (cause); for verily Allah is full of Strength, Exalted in Might, (Able to enforce His Will)."*** (Al-Hajj: 40) ***"Allah has decreed: 'It is I and My Messengers who must prevail': for Allah is Strong, Mighty."*** (Al-Mujadilah: 21)

As a result, people understood Islam as a creed, *Shari`ah* and divine message sent down to save all humanity. It is a universal religion that contains matters of creed, morals, worship and transactions. It frees people from slavery to others than Allah, disciplines their souls and reminds humanity with the Day of Judgment.

## The Immigration to Abyssinia

When the persecution of the Quraish to Muslims started to intensify, the Messenger of Allah (PBUH) ordered them to migrate to Abyssinia. The Prophet (PBUH) knew that the king of Abyssinia was a just ruler. So, `Uthman Ibn `Afan and his wife Ruqayah, the daughter of the Messenger of Allah (PBUH), migrated to Abyssinia along with a group of twelve men and five women. They did not like to live there. After they were informed that most of the Quraish had embraced Islam, they decided to return to Makkah but this news turned out to be false.

The persecution of the Quraish against Muslims was intensified. Among those who persecuted Muslims were Abu Jahl, `Amr Ibn Hisham Ibn Al-Mughirah, Abu Lahab Ibn `Abdul Muttalib and his wife Umm Jamil, `Uqbah Ibn Abi Ma`it, Al-`As Ibn Wa'il As-Sahmi and Al-Walid Ibn Al-Mughirah.

Then, the Messenger of Allah (PBUH) permitted his Companions to migrate to Abyssinia for a second time. Consequently, eighty-three men and nineteen women migrated to Abyssinia headed by Ja`far Ibn Abi Talib and his wife Asma' bint `Umays. They stayed in Abyssinia for ten years and they preferred to live there under the protection of that just ruler.

## The Conversion of Hamzah and `Umar to Islam

After six years of the Prophet's mission, Hamzah Ibn `Abd al-Muttalib and `Umar Ibn Al-Khattab embraced Islam. `Umar Ibn Al-Khattab asked permission from the Messenger of Allah (PBUH) to make the Muslims proclaim their religion publicly. Then, the Messenger (PBUH) gave them his permission to do so. On the spot, Muslims went out in two rows; Hamzah leading one row and `Umar leading the other. They circumambulated the Ka'bah. This made Quraish more resentful.

## Negotiations

Quraish negotiated with Abu Talib to hand his nephew over to them so they could kill him. They also offered the Messenger of Allah (PBUH) money, women, medicine and authority on one condition that he would stop his call but the Prophet (PBUH) refused. In this context, the Glorious Qur'an unequivocally announces, ***"Say: 'O ye that reject Faith! I worship not that which ye worship.'"*** (Al-Kafirun: 1-2)

His uncle, Abu Talib, protected him while Abu Lahab and his wife tried many times to kill the Messenger of Allah but Gabriel protected him in accordance with Allah's command.

## The Boycott

The people of Quraish decided unanimously to boycott the Messenger of Allah (PBUH), his Companions and those who sympathized with them. They decided not to have any business dealings with them or any sort of marriage until they perish or hand the Prophet over to them to be killed. Consequently, they wrote this down as a formal boycott.

Abu Talib, on the other hand, called Bani Hashim and Bani Al-Muttalib to support the Messenger of Allah (PBUH). All of them agreed except Abu Lahab and his wife. Therefore, the Messenger of Allah (PBUH), his Companions and his supporters stayed in the Shi`b of Abu Talib for three years. They were starving and thirsty, and ate grass. However, they never stopped calling people to Islam. After nine years of the Prophet's mission, Quraish divided into two groups, one wanted to put an end to this boycott and the other refused. Therefore, a group of them planned to repeal the boycott. At the end of that year, the Prophet (PBUH) and his Companions left the Shi`b.

# The Year of Grief

After ten years of the Prophet's mission, Abu Talib passed away. Only after three days of the latter's death, Khadijah passed away. This caused great grief to the Prophet (PBUH). After the death of his uncle, Quraish started again its bad treatment towards the Messenger of Allah (PBUH) to the extent that they sprinkled sand on his face and put the amnion of camels on his back while he was prostrating at the Ka`bah.

## The Journey to At-Ta'if

The Messenger of Allah (PBUH) went out to At-Ta'if and stayed there for a month. He called the people of Thaqif to believe in Allah but they refused his call and ordered their foolish ones to hurt him. Then, the Messenger of Allah (PBUH) met `Addas who kissed his hands and feet because he got acquainted with his mission. On his way back to Makkah, a company of Jinn listened to him and believed in him. Then, he entered Makkah under the protection of Al-Mut`am Ibn `Adi.

## Endurance

At that time, Almighty Allah revealed some verses as a consolation for the Prophet (PBUH) and to command him to keep patient. Following are some of these verses:

***"Mocked were (many) Messengers before thee; but their scoffers were hemmed in by the thing that they mocked."*** (Al-An`am: 10)

***"Rejected were the Messengers before thee: with patience and constancy they bore their rejection and their persecution, until Our aid did reach them."*** (Al-An`am: 34)

***"But, for thy Lord's (Cause), be patient and constant!"*** (Al-Muddaththir: 7)

***"Therefore do thou hold patience, - a patience of beautiful (contentment)."*** (Al-Ma`arij: 5)

***"And have patience with what they say, and leave them with noble (dignity)."*** (Al-Muzzammil: 10)

# Al-Isra' and Al-Mi`raj (The Night Journey)

The Messenger of Allah (PBUH) was taken for a journey by night from the Sacred Mosque to Al-Aqsa (the Farthest) Mosque in Jerusalem. Then, Gabriel ascended with him through the seven heavens and *Sidrat-Al-Muntaha* (the lote-tree of the utmost boundary) where the Prophet (PBUH) saw some of the greatest signs of his Lord. There, *Salah* (Prayer) was prescribed on the Prophet (PBUH) and his nation. He was commanded to perform five Prayers night and day and in turn they would receive rewards from Allah as they perform fifty Prayers.

In this connection, Allah, the Almighty, says: ***"And was at a distance of but two bow-lengths or (even) nearer."*** (An-Najm: 9)

The people of Quraish accused the Prophet (PBUH) of lying when he told them that he had journeyed to Al-Aqsa Mosque. On asking him about the description of it, he described it completely because Allah brought a picture of it before him.

## Introducing Islam to the Tribes

When Quraish hindered the Messenger of Allah (PBUH) from carrying out his duty, namely calling people to Islam, he started to introduce Islam to tribes on occasions in order to protect him so that he could proclaim his mission. Some of these tribes rejected his call politely while others mocked at him. One day, he met six men from Al-Khazraj and introduced Islam to them. They said, "He is the Prophet who is mentioned by the Jews; so we should not allow them to precede us in believing in his call." They believed in him and promised that they would meet him the next year. In the following year, a group of twelve men came to him. He sent with them Mus`ab Ibn `Umayr to teach them the doctrines of Islam. Then, Islam spread rapidly in Al-Madinah where Sa`d Ibn Mu`adh and Sa`d Ibn `Ubadah embraced Islam. In the following pilgrimage season, seventy-three men and two women from Madinah came to the Messenger of Allah (PBUH) who met them at `Aqabah. He took their pledge to protect him, to listen and obey him completely in weal and woe, and in ease and hardship.

# The Hijrah

After the rapid spread of Islam in Madinah and intensifying the persecution of Quraish against Muslims, the Messenger of Allah (PBUH) gave his permission to the Muslims to migrate to Madinah while he stayed in Makkah with Abu Bakr.

Quraish had formed a conspiracy against the Messenger of Allah (PBUH). They decided to kill him using young people from the tribes. On that day, Allah sent His permission to the Messenger (PBUH) to migrate with his Companion, Abu Bakr. He came out of his house despite the tight siege they laid round it. They did not see him. Moreover, he did his utmost to change the direction of his way and they were about to reach him but Almighty Allah saved him.

During the journey, there were some miracles, which happened on their way. For example, the incident of Suraqah, who wanted to catch them but his horse stumbled, was one of them. Another miracle was the goat of Umm Ma`bad which had no milk. The Prophet (PBUH) touched its udders then plenty of milk flowed out of them.

Furthermore, the Hijrah (immigration) showed the high rank of Abu Bakr in the heart of the Messenger of

Allah (PBUH). It is worthy mentioning that the Hijrah took place in the month of Rabi` Al-Awal.

In this connection, we would like to draw the attention to the Prophet's hadith that reads, ***"Al-Muhajir (the emigrant) is the one who abstains form what Allah prohibits."***

## The First Year after the Hijrah

The Messenger of Allah (PBUH) entered Quba' and the people of Madinah met him with joy and happiness. He stayed at Quba' for fourteen days and built the Mosque of Quba'. Then, he moved to Madinah and stayed with Bani An-Najar for a month until he built his Mosque and houses. That year witnessed many events as follows:

1- Muslims faced diseases that they had not acquainted with before and the Messenger of Allah (PBUH) asked Allah to save Madinah, endear it to the Muslims, and bless it.

2- The Prophet cemented the ties of brotherhood between Al-Ansar (the Helpers) and Al-Muhajrun (the Emigrants).

3- He concluded a treaty between Muslims (the Helpers and the Emigrants) and the Jews.

4- The *Adhan* (call to Prayer) was initiated.

5- `Abdullah Ibn Az-Zubair was born while the Jews of Madinah assumed that the Emigrants would not have offspring in Madinah.

6- The Messenger of Allah (PBUH) married A`ishah (may Allah be pleased with her).

7- Muslims were permitted to fight in Allah's Cause and on the spot three expeditions went out to fight.

## The Second Year after Hijrah

In that year, many events took place as follows:

1- The *Qiblah* (the direction to which Muslims turn their faces in Prayer) was changed from Al-Aqsa Mosque to the Sacred Mosque in Makkah.

2- Fasting, *Zakah* on money and *Zakat Al-Fitr* have been prescribed.

3- The most important event, which that year witnessed, was the Great Battle of Badr where Muslims went out to waylay the caravan of Quraish but Allah destined this to be a great war in order to establish the truth and make it prevail. The Muslims' army was small in number and equipment but Almighty Allah supported them with angels. In that battle, seventy men of Quraish were killed including Abu Jahl and Umayah Ibn Khalaf. Also, seventy men of Quraish were taken as prisoners of war. Thereupon, Quraish asked to ransom them. Fourteen Muslims, however, were martyred. At the end of the battle, the Messenger of Allah (PBUH) sent the glad news of victory to the people of Madinah.

4- The Messenger of Allah (PBUH) ordered Muslims to kill Ka`b Ibn Al-Ashraf and Abu Rafi` Salim Ibn Abi Al-Haqiq because they

satirized the Messenger of Allah (PBUH), insulted him, and excited Quraish to fight Muslims.

5- Banu Qainuqa`, one of the Jewish tribes in Madinah, broke their treaty with the Prophet. So, the Messenger of Allah (PBUH) besieged them and ordered them to depart Madinah.

## The Third Year after Hijrah

That year witnessed the following events:

1- The battle of Uhud took place during this year. After their defeat in the Battle of Badr, Quraish decided to avenge. On his part, the Messenger (PBUH) was of the opinion that they had to wait for enemies inside Madinah. He consulted Muslims regarding this but young men suggested to meet them outside Madinah - the Messenger of Allah (PBUH) acted according to the latter's opinion. At the beginning of the battle, Muslims had the upper hand and were about to win the battle. The archers on the mount of Uhud saw that and thought that the battle was over. So, they left their position on the mountain and did not follow the orders of the Messenger of Allah (PBUH). Consequently, the army of Quraish surrounded the Muslim army. That was the turning point of the battle and the Quraishi army began a counter attack. Thereupon, Muslims were defeated. Seventy Muslims were martyred - Hamzah (may Allah be pleased with him) was one of them. In that battle, the hypocrisy of `Abdullah Ibn Ubay Ibn Salul, who rebelled against Muslims and withdrew with one-third of the army, was disclosed.

2- Also, in that year the Messenger of Allah (PBUH) sent `Asim Ibn Thabit with six Muslims to tribes of `Adal and Al-Qarah. Yet, the people of these two tribes betrayed Muslims and killed four of them and captured two whom they sold in Makkah where they have been killed.
3- Allah, the Almighty, has prohibited drinking wine and dealing with accumulative interest (*Riba*).
4- The Messenger of Allah (PBUH) sent Haram Ibn Malhan with seventy men from the reciters of the Glorious Qur'an to `Amr Ibn Malik. In their way, the tribes of Salim, `Asiyah, Ra`l and Dhakwan killed them. Therefore, the Messenger of Allah (PBUH) performed Qunut in the Prayer invoking Allah against them for a month.
5- Also, in that year the Messenger of Allah (PBUH) went to Banu An-Nadir (one of Jewish tribes in Madinah) in order to seek their help in paying the blood-money he had to pay for two men that Muslims had erroneously killed, in accordance with the treaty they had concluded. But they conspired to kill him by throwing a large stone on his head. Then, Gabriel came down to reveal to the Prophet (PBUH) their conspiracy. On the spot, he returned to Madinah, prepared an army and banished them to Syria. In this connection, Almighty Allah has revealed *Surat* Al-Hashr.

## The Fourth Year after Hijrah

Like the above-mentioned years, that year witnessed great events as follows:

1- The Messenger of Allah (PBUH) and his Companions went out to fight Quraish at Badr but Quraish did not come.

2- That year also witnessed the birth of Al-Hussayn and the marriage of the Messenger of Allah (PBUH) to Zaynab Bint Khuzaymah.

3- Bani Al-Mustaliq decided to fight the Prophet (PBUH). As a result, the latter met them at Al-Muraisi`. Muslims won the battle, gained a lot of spoils, and captured many of them. From the captives, the Prophet (PBUH) chose Juayrah Bint Al-Harith, set her free, and married her. As a form of honoring the Prophet's relations, Muslims set free all her relatives. In their way back to Madinah, the leader of the hypocrites, `Abdullah Ibn Salul, said as the Glorious Qur'an narrates, ***"If we return to Madinah, surely the more honorable (element) will expel there from the meaner.' But honor belongs to Allah and His Messenger, and to the Believers; but the hypocrites know not."*** (Al-Munafiqun: 8)

4- During their return from the battle of Al-Muraisi`, `A'ishah (may Allah be pleased with her) discovered that she had missed her necklace somewhere. She went in search for it. On her return, she found that the army had already left. The hypocrites and diseased-hearted people disseminated scandal against her. On this occasion, Allah, Most High, has revealed *Surat* An-Nur and acquitted `A'ishah (may Allah be pleased with her).

5- Moreover, the Battle of Al-Khandaq, or Al-Ahzab, took place in that year too. The unbelievers were eleven thousand and they besieged Madinah. In this context, Almighty Allah says in the Glorious Qur'an, ***"And behold, the eyes swerved and the hearts gaped up to the throats."*** (Al-Ahzab: 10) ***"... But We sent against them a hurricane and forces that ye saw not: but God sees (clearly) all that ye do."*** (Al-Ahzab: 9) On the occasion of that battle, *Surat* Al-Ahzab was revealed.

6- Before the Battle of Al-Ahzab, the Prophet (PBUH) had concluded a treaty with Banu Quraizah (one of the Jewish tribes in Madinah), but they betrayed his pledge and helped Quraish against Muslims. After the defeat of Quraish, Gabriel came down to the Messenger of Allah (PBUH) and ordered him to fight them. Then, he besieged them. They accepted the judgment of Sa`d Ibn Mu`adh, who was their former ally. Ibn Mu`adh's judgment was that their

men would be killed, women and children would be enslaved, and their wealth would be divided among the Muslims. It is noteworthy that Ibn Mu`adh's judgment came, as the Prophet (PBUH) disclosed, in accordance with the Command of Allah, Most High. Afterwards, Ibn Mu`adh (may Allah be pleased with him) died.

# The Fifth Year after Hijrah

Following are some of the great events that year witnessed:

1- Almighty Allah commanded His Prophet (PBUH) to marry Zainab Bint Gahsh whose former husband was Zayd Ibn Harithah whom the Prophet (PBUH) had adopted. Apparently, this divine command was meant to prove the illegality of adoption.

2- *Hijab* (veil) has been prescribed by Allah, Most High.

3- Also, Allah has prescribed *Hajj* (Pilgrimage) upon Muslims.

4- In that year, according the superior opinion of the Muslim scholars, the Messenger of Allah (PBUH) journeyed to Makkah with the intention of performing *`Umrah* (minor Pilgrimage) but the men of Quraish prevented him from performing it. Then, the Prophet (PBUH) concluded the treaty of Al-Hudaibiyah with Quraish to make peace between them for ten years. Meanwhile, the believers gave their pledge of allegiance to the Prophet (PBUH), which is historically known as the pledge of Ar-Ridwan.

5- Both `Amr Ibn Al-`As and Khalid Ibn Al-Walid embraced Islam.

6- The Messenger of Allah sent his messages to kings and rulers calling them to Islam[1].

[1] According to the superior view of the Muslim scholars this took place in the sixth year after Hijrah.

## The Sixth Year after Hijrah

Below are some of the great events that took place in that year:

1- The Battle of Khaibar was one the greatest events that took place during that year. The Messenger of Allah (PBUH) conquered Khaibar after besieging it for more than ten days.

2- Ja`far (may Allah be pleased with him) returned with the people who had migrated to Abyssinia and that pleased the Prophet (PBUH) very much.

3- A Jewish woman offered the Prophet a roasted sheep she had poisoned, he took a mouthful, but he spat it out after the sheep's arm told him what the Jewish woman had done.

4- The Messenger of Allah (PBUH) married Safiah Bint Huyai and Maymunah Bint Al-Harith.

5- It also witnessed the Compensatory *`Umrah.*

# The Seventh Year after Hijrah

In that year the delegation of Al-Ash`arin came to the Prophet (PBUH) and the Battle of Dhat Ar-Riqa` took place.

## The Eighth Year after Hijrah

That year witnessed numerous great events. Below are some of them:

1- The first combat between Muslims and Romans in the battle of Mu'tah: In this battle, Zayd Ibn Harithah, Ja`far Ibn Abi Talib and `Abdullah Ibn Rawahah were martyred; and Khalid Ibn Al-Walid led the army and could successfully return to Madinah.

2- The conquest of Makkah: Quraish violated the conditions of the treaty of Al-Hudaibiyah. As a result, the Messenger of Allah (PBUH) decided to conquer Makkah. Therefore, he marched with ten thousand men and conquered it without war. He forgave the people of Makkah, saying, ***"Go your way, for you are free."***

3- The Battle of Hunain: In this battle, the great numbers of Muslims elated them. Because of this spirit of elation, Muslims were about to be defeated, but Allah supported His Messenger and brought victory to him. The Prophet (PBUH) started shouting, **"*I am the Prophet undoubtedly: I am the son of `Abdul-Muttalib.*"** Among Muslims who protected the Messenger of Allah (PBUH), Umm Salim who carried her dagger to defend the Prophet

(PBUH) while she was pregnant with her son `Abdullah.

4- The death of Ibrahim, the son of the Messenger of Allah (PBUH), took place during that year.

## The Ninth Year after Hijrah

Below are some of the great events that took place in that year:

1- People embraced Islam in large crowds and, according to the superior view of the Muslim scholars, the Christians of Najran were amongst them.

2- The Battle of Tabuk: The Messenger of Allah (PBUH) marched with seventy thousand men to fight Romans in Syria. Many Romans made peace with the Messenger of Allah (PBUH) and paid him the tribute (*Jizyah*). In this battle, many hypocrites remained behind in Madinah and did not go with the Muslim army due to the difficult nature of this battle: the heat was oppressive, there was a drought, fruit was ripe, and the men, therefore, wanted to stay in the shade with their fruit and disliked traveling in that season. Among those who remained behind in Madinah were three believers – Ka`b Ibn Malik, Murarah Ibn Ar-Rabi`, and Hilal Ibn Umayyah - who repented and Almighty Allah accepted their repentance.

3- Negus, the king of Abyssinia, died, so the Prophet (PBUH) performed *Salat Al-Gha'ib*[1] for him.

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[1] It means performing a funeral prayer for an absent dead person.

4- The Prophet (PBUH) ordered Abu Bakr to lead Muslims in performing the rituals of Pilgrimage. After their departure, the opening passage of *Surat* At-Tawbah was revealed; and `Ali, therefore, was entrusted to deliver it to the pilgrims.

## The Tenth Year after Hijrah

Like the aforementioned years, this year witnessed a lot of great events. Following are some of them:

1- The Prophet (PBUH) performed the Farewell Pilgrimage with all his wives and many Muslims. During this pilgrimage, Allah, the Almighty, revealed: ***"This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."*** (Al-Ma'idah: 3) The Prophet (PBUH) instructed them regarding the prohibition of shedding others' blood with no right, defaming their honor and taking their property through illegal means. Also, he (PBUH) explained to them the rites of pilgrimage.

2- The Messenger of Allah (PBUH) started to mobilize a great army under the command of Usamah Ibn Zayd to go forth to Syria. Yet, illness overwhelmed the Messenger of Allah (PBUH) who asked permission from his wives to stay with `A'ishah. On Monday, the twelfth of Rabi' Al-Awal, the Prophet (PBUH) passed away after he faithfully delivered the Message. It is noteworthy that he (PBUH) was given the choice to live eternally or to die. Thereupon, he (PBUH) chose the latter so as to

meet Allah, Most High. While the Prophet (PBUH) was on his deathbed, he instructed Muslims, saying, ***"(Persist in performing) prayer and (treat) your slaves (kindly)."***

His death caused a great grief to Muslims.

# The Physical Description of the Prophet (PBUH)

The face of the Messenger of Allah (PBUH) was white and mixed with a reddish tan, bright and round. He had black and wide eyes and there was a reddish color in the white area in his eyes. His eyebrows were thick though long. He had a large forehead and thick beard. He was neither excessively tall nor extremely short. Whoever saw him from a distance would fear him, and whoever accompanied him would certainly love him. He had some gray hairs on his beard. Anas said: "I have never smelt ambergris nor musk nor any other thing better than the smell of the Messenger of Allah (PBUH)."

He was intelligent and accurate and eloquent speaker. He never praised nor criticized any food.

## His Morals

Allah had gifted His servant and Messenger (PBUH) with all sublime morals. In this context, Almighty Allah says: ***"And surely thou hast sublime morals."*** (Al-Qalam: 4)

On his part, the Messenger of Allah (PBUH) said, ***"I was sent (by Allah) to perfect the sublime morals."***

`A'ishah (may Allah be pleased with her) described the Prophet (PBUH), saying, "His morals were the morals of Qur'an."

He (PBUH) had the best morals among people. He used to say, ***"O Lord! As You have beautified my image, so beautify my morals."*** Furthermore, he used to supplicate to Allah, saying, ***"O Lord! I seek refuge in You from miserliness, hypocrisy and bad morals."*** Almighty Allah protected him and guided him to whatever is good. Allah, Most Compassionate, says: ***"... and (He) taught thee what thou knowest not (before) and great is the Grace of Allah unto thee."*** (An-Nisa': 133)

Following are some of his characters:

1- Forbearance, forgiveness and patience: Almighty Allah guided the Prophet (PBUH) to abide by these

morals saying, ***"Hold to forgiveness; command what is right; but turn away from the ignorant."*** (Al-A`raf: 199) ***"And bear with patience constancy whate'er betide thee; for this is firmness (of purpose) in (the conduct of) affairs."*** (Luqman: 17) Whenever he (PBUH) was given the opportunity to choose between two affairs, he always chose the easier as long as it was not sinful. He (PBUH) never avenged himself but in case Allah's laws would be violated he would retaliate. People of Makkah had tortured him but he said, ***"O Allah! Guide my people since they do not know!"*** It is well-known that the more the ignorant people used to abuse the Messenger of Allah (PBUH), the more the latter met their abasement with tolerance and pardon. Once, a man said to him, "Load my two she-camels with the property you have for it is not yours nor your father's, but it is Allah's." Then, the Prophet (PBUH) kept silent and said, ***"Surely, the property belongs to Allah and I am His servant."***

2- Generosity and liberality: The Prophet (PBUH) was the most generous amongst people, particularly in Ramadan. The Messenger of Allah (PBUH) would never deny anything he was asked for. Furthermore, he (PBUH) said, ***"I do not like to possess (what equals the mount of) Uhud of gold and that three days expire while I still have (even) a dinar (without spending it in the cause of Allah) except something I save for my religion."***

3- Courage: It was related that Ibn `Umar (may Allah be pleased with both of them) said, "I have never seen a courageous nor a helpful nor a generous man more than the Messenger of Allah (PBUH)." Likewise, `Ali (may Allah be pleased with him) said, "Whenever the fight grew fierce and the eyes of fighters went red, we used to resort to the Prophet (PBUH) for protection. He was always the closest to the enemy."

4- Modesty: The Prophet was more modest than a virgin in her boudoir. When he hated a thing, it appeared on his face. He would never name a person about whom he had heard ill news and wanted to discipline him. Instead, he would say, ***"Why some people did such-and-such."*** Almighty Allah says: ***"... Such (behavior) annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth."*** (Al-Ahzab: 53)

5- Politeness and good treatment to others: He (PBUH) used to gather his people and not cause dissension between them. He (PBUH) used to respect, visit, and pay attention to his Companions. He accepted any invitation and never refused presents. He used to play with his Companions' children and nickname them. He was always the first to shake hands. He was generous to whoever came to him and he was always cheerful.

6- Mercy: Allah, the Almighty, says: "***We sent thee not, but as a Mercy for all creatures.***" (Al-Anbiya': 107) "***To the believers is he most kind and merciful.***" (At-Tawbah: 128) "***It is part of the Mercy of God that thou dost deal gently with them; wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment).***" (Al `Imran: 159) It is reported that from time to time, the Prophet (PBUH) used to admonish his Companions lest they might get bored. He, moreover, said, "***Nobody of you should inform me anything (bad) about my Companions for I like to meet you with pure heart.***" Also, he (PBUH) said, "***In (kindness to) every creature that has a dry liver a reward (from Allah).***"

7- Loyalty and kindness towards relatives: Whenever he received a present he used to give Khadijah's friends from it. He used to serve his guests himself. Khadijah (may Allah be pleased with her) consoled the Prophet (PBUH) when Revelation came to him, saying, "***By Allah, He will never disgrace you. You used to establish good and steady relationships with your relatives, give the poor, be generous with your guests and help others to improve right.***"

8- Justice: Some of his perfect qualities are justice, trustworthiness and truthfulness. Before his mission, he was called the trustworthy. When

Usamah Ibn Zayd interceded for Al-Makhzomeyah in the prescribed penalty for theft, the Messenger of Allah (PBUH) said, ***"Oh Usamah! Do you intercede in one of Allah's prescribed penalties? By Allah! If Fatimah Bint Muhammad stole, I would cut her hand off."*** When a man said to the Prophet (PBUH): "Be just!" he said to him, ***"Woe to you! Who will be just if I am not."*** About his justice between his wives, the Messenger of Allah (PBUH) said, ***"O Lord! This is my disposal in what I have control over, so, grant me Your forgiveness in what I have no control over."***

9- Humbleness: He commanded people not to stand up for each other as the non-Arabs used to do to glorify each other. Furthermore, he (PBUH) said, ***"I am a servant (of Allah), eat as a servant eats and sit as a servant sits."*** Also, he (PBUH) said, ***"Do not excessively praise me as Christians excessively praised the son of Mary."*** Once, a man entered to the Messenger of Allah (PBUH) and stood in awe. Thereupon, the latter said, ***"Take it easy. I am not a king. I am a son of a woman from Quraish..."*** He used to fodder his she-camel, serve himself, eat with his servant and the patient and clean his house.

10- Gravity: He (PBUH) used to keep silent most of his time and speak only when it was necessary. His laughing was like smiling. When he spoke, his addressees would attentively listen. `A'ishah said,

"If a man intended to count the Prophet's words during a speech, he could easily do."

11- Asceticism*:* According to `A'ishah (may Allah be pleased with her), the Messenger of Allah (PBUH) never ate his fill of bread for three consecutive days until he passed away. Rather, he (PBUH) used to say, ***"Oh, I do not long for this world for I am living in it like a traveler who sat under the shade of a tree and then departed to complete his journey."***

12- Fear of Allah: The Messenger of Allah (PBUH) said, ***"I ask Allah for forgiveness a hundred times a day."*** Once, he (PBUH) prolonged his period of worshiping, and `A'ishah said to him, "Allah has forgiven your past and future faults." He said, ***"Shouldn't I be a grateful slave?"***

# The Miracles of the Prophet (PBUH)

As we mentioned before, the Glorious Qur'an is the eternal miracle of the Prophet (PBUH) by which he challenged humanity until the Day of Judgment. Yet, Almighty Allah supported His Messenger with other miracles. Below are some of them:

1- the flowing of the water among his fingers,
2- the splitting of the moon,
3- the increase of food as a result of his invocation,
4- the journey of Al-Isra' and Al-Mi`raj,
5- the submission of the tree to him,
6- the greeting of stones and trees in Makkah to him,
7- the recovery of patients as a result of his blessed invocation or his touch on the painful spot,
8- foretelling about future incidents like his foretelling that Khosrau would die and there would be no other Khosrau after him, his foretelling on the Day of Al-Khandaq about the conquest of the Roman and Persian empires, his foretelling that Abu Dharr would die lonely, and his telling about the poisoned goat[1],
9- the respond of Allah to his invocations such as his invocation for Abu Hurayrah to have a good

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[1] This refers to the incident when a Jewish woman gifted a poisoned goat to the Messenger, but the latter was inspired by Allah with the woman's conspiracy (editor).

memory, for Ibn `Abbas to have knowledge, and his invocation for the fall of rain,

10- the speech of the wolf and its witness that Muhammad is the Messenger of Allah,
11- hearing the glorification of food,
12- planting palm-trees which gave dates in the same year for Salman Al-Farisi in order to pay back his debts, and
13- telling the people about what they were thinking or planning secretly.

## The Prophet's Messages to the Kings and Rulers of the Neighboring Countries

The Messenger of Allah (PBUH) sent messages to kings and rulers of the neighboring countries to call them to Islam since Islam is a universal religion that its adherents should call others to it. Thereupon, the Messenger of Allah sent messages to Hercules, Negus, the Egyptian ruler Al-Muqawqas, the emperor of Persia, the ruler of Amman, the governor of Bahrain, the ruler of Al-Yamamah, and to the prince of Damascus.

Besides, the Messenger of Allah (PBUH) sent messages to sheikhs and leaders of different tribes.

## The Prophet's Wives

1- Khadijah Bint Khuwaylid from the tribe of Quraish: She was the first wife of the Prophet (PBUH). He did not marry any other woman except after her death. She was offered greetings from her Lord via the angel Gabriel.
2- Sawdah Bint Zam`ah: She died during the caliphate of `Umar.
3- `A'ishah Bint Abu Bakr: The Prophet (PBUH) married her in Makkah after the death of Khadijah. He consummated the marriage with her in Madinah. She was the only virgin he married, the most beloved to him, and distinguished with profound knowledge. She died in 58 A.H.
4- Hafsah Bint `Umar: She died in 45 A.H.
5- Zainab Bint Khuzaymah: She stayed with him for only few months and died during his life.
6- Umm Salamah: She died in 60 A.H.
7- Zainab Bint Jahsh: She was the first of the Prophet's wives to die after the twentieth year A.H.
8- Juwayriyah Bint Al-Harith: She died in 56 A.H.
9- Umm Habibah (Ramlah Bint Abu Sufian): She died in 44 A.H.
10- Safiyah Bint Huyai: She died in 50 A.H.
11- Maimunah Bint Al-Harith: She died in 51 A.H.

## The Prophet's Children

Khadijah (may Allah be pleased with her) begot all the children of the Messenger of Allah (PBUH) except Ibrahim whom Mariyah (may Allah be pleased with her) begot.

1- Al-Qasim: The Messenger of Allah (PBUH) was surnamed Abu Al-Qasim. Al-Qasim died when he was a child.
2- Zainab: The wife of Abu Al-`As Ibn Ar-Rabi`. She died in the eighth year after Hijrah.
3- Ruqayyah: She was the wife of `Uthman Ibn `Afan. He migrated with her to Ethiopia. She died when Muslims went out to the Battle of Badr.
4- Umm Kulthum: After the death of Ruqayyah, `Uthman married Umm Kulthum. She lived until the conquest of Makkah and died in the ninth year after Hijrah.
5- Fatimah: She was called Bint Abiha (the daughter of her father) and the Prophet (PBUH) called her Umm Abiha (the mother of her father). She was born five years before the Prophet's mission. She married `Ali Ibn Abi Talib and gave birth to Al-Hassan and Al-Husain, Umm Kulthum, Zaynab and Muhsin. It was said that the latter was miscarried. The descendants of Al-Hassan and Al-Hussain increased. She died six months after the death of her father (PBUH).

6- `Abdullah: His surname was At-Tahir (the pure) and At-Tayb (the good-natured) because he was born after the mission and died when he was child.
7- Ibrahim: He was the son of the Prophet (PBUH) from Mariyah, the Coptic, and died when he was young. The Messenger of Allah (PBUH) was told that his son had a breast-feeding mother in Paradise.

## The Selection

Almighty Allah says: ***"Allah chooses Messengers from angels and from men."*** (Al-Hajj: 75)

The Prophet (PBUH) said, ***"Verily Allah selected Kinanah from amongst the descendants of Isma`il, selected Quraish from amongst the tribes of Kinanah, selected Banu Hashim from amongst (the families of) Quraish, and selected me from amongst the tribe of Banu Hashim."***

Also, he (PBUH) said, ***"I have been given five things which were not given to any amongst the Prophets before me: Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey, the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum (dry ablution), therefore, my followers can pray wherever the time of a prayer is due, the booty has been made Halal (lawful) for me and was not made so for anyone else, every Prophet used to be sent to his nation exclusively but I have been sent to all mankind, and I have been given the right of intercession (on the Day of Resurrection)."*** (Al-Bukhari)

# The Prophet's Distinguishing Traits

The Messenger of Allah (PBUH) was singled out by particular things: the permissibility of having more than four wives, the prohibition of marrying his wives after his death, the illegality of taking a charity, the obligation of performing *Qiyam al-Layl* (Night Vigil), what the Prophet (PBUH) left behind of property was not considered as an inheritance but a charity, the obligation of burying him at the place of death, and the permissibility of fasting more than one day without breaking his fast at evening. Besides, the Prophet (PBUH) was granted a sleepless heart.

## The Prophet's Mission

The Glorious Qur'an explains the mission of the Messenger of Allah (PBUH).

"***O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner, and as one who invites to God's (Grace) by His leave, and as a Lamp spreading Light.***" (Al-Ahzab: 45-46)

"***O Apostle! Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief).***" (Al-Ma'idah: 67)

"***We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust.***" (An-Nisa': 105)

"***O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell - an evil refuge (indeed).***" (At-Tahrim: 9)

These verses explain the mission of the Messenger (PBUH) that is to invite people to Islam and strive in the Cause of Allah until the religion becomes Allah's in

its entirety. This is obligatory upon the whole nation. Allah, the Most High, says:

***"Say thou: 'This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory be to Allah! And never will I join gods with Allah!"*** (Yusuf: 108)

## The Prophet's Description in the Qur'an

*"Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."* (At-Tawbah: 128)

*"It is part of the Mercy of Allah that thou dost deal gently with them wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)."* (Al `Imran: 159)

*"Thou art not, by the grace of thy Lord, mad or possessed. Nay, verily for thee is a Reward unfailing: And thou (standest) on an exalted standard of character."* (Al-Qalam: 2-4)

*"Your companion is neither astray nor being misled, nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him."* (An-Najm: 2-4)

*"Then he approached and came closer. And was at a distance of but two bow-lengths or (even) nearer.*

***So did (Allah) convey the inspiration to His Servant – (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw."*** (An-Najm: 8-11)

***"And (O people!) your Companion is not one possessed."*** (At-Takwir: 22)

***"Neither doth he withhold grudgingly a knowledge of the Unseen."*** (At-Takwir: 24)

***"That this is verily the word of an honored Apostle. It is not the word of a poet: little it is ye believe! Nor is it the word of a soothsayer: little admonition it is ye receive."*** (Al-Haqqa: 40-42)

## His Rights upon his Nation

Allah, the Most High, has made some rights for the Messenger (PBUH) upon his nation because He is the One Who chose him as a devout and beloved servant and entrusted him with the mission of conveying the message to the whole mankind. Some of these rights are:

1- To believe in him: Allah, the Almighty, says: ***"So believe in Allah and His Apostle, the unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided."*** (Al-A`raf: 158) ***"O ye who believe! Believe in Allah and His Apostle, and the scripture which He hath sent to His Apostle."*** (An-Nisa': 136) ***"Believe, therefore, in Allah and His Apostle, and in the Light which We have sent down."*** (At-Taghabun: 8) So to believe in the Messenger is a condition of Faith and one of its pillars. Believing in him means to believe in his Message and behave accordingly.

2- To take him (PBUH) as an example: Allah, the Most Compassionate, says: ***"You have indeed in the Apostle of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah."*** (Al-Ahzab: 21)

3- To obey him: Allah, the Almighty, says: ***"He who obeys the Messenger, obeys Allah:"*** (An-Nisa': 80)

***"O ye who believe! Obey Allah, and obey the Messenger, and make not vain your deeds!"*** (Muhammad: 33)

4- To follow him: Allah, the Most High, says: ***"Say: If ye do love Allah, Follow me: Allah will love you and forgive your sins. For Allah is Oft-Forgiving, Most Merciful."*** (Al `Imran: 31) The Messenger of Allah (PBUH) said, ***"People will be divided into seventy three groups. All of them will be in the Hell-fire except one." Then, he explained it in his saying: "Those who follow me and my Companions."***

5- To abide by his decision: Allah, the Almighty, says: "***But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them.***" (An-Nisa': 65)

6- To follow his rules: Allah, the Most High, says: "***It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Apostle to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.***" (Al-Ahzab: 36)

7- To take his consultation in every matter: Allah, the Most High, says: ***"When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Apostle…"*** (An-Nisa': 83)

8- To honor and assist him: Allah, the Almighty, says: "***In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honor Him, and celebrate His praises morning and evening.***" (Al-Fath: 9)

9- Not to contend with the Prophet (PBUH): Allah, the Most High, says: "***If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen,***" (An-Nisa': 115)

10- Not to put oneself forward before him: Allah, the Most High, says: "***O ye who believe! Put not yourselves forward before Allah and His Messenger.***" (Al-Hujurat: 1)

11- Not to raise one's voice above the voice of the Messenger of Allah (PBUH), even in his life or after his death: Allah, the Almighty, says: "***O ye who believe! Raise not your voices above the voice of the Prophet.***" (Al-Hujurat: 2)

12- To be loyal to Allah and His Messenger: Almighty Allah says: "***Your (real) friends are (no less than) Allah and His Messenger.***" (Al-Ma'dah: 55)

13- To send blessings on him: Allah, the Almighty, says: "***Allah and His Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.***" (Al-Ahzab: 56)

14- To love him more than any other thing, even one's self: The Messenger of Allah (PBUH) said, ***"No one of you has perfect faith unless I become dearer to him than his son and father and all mankind."***

15- To seek his advice: The Messenger of Allah (PBUH) said, ***"Religion is counsel. It is said: For whom? He said: For Allah, His Scriptures, His messengers, the leaders of Muslims and their folk in general."***

## The Prophet's Compassion for his Nation

Allah, the Most High, says: "***Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should suffer: ardently anxious is he over you: to the believers is he most kind and merciful.***" (At-Taubah: 128)

His (PBUH) compassion is portrayed in the following:

The *hadith* of the great intercession after the permission of Allah. The first thing that the Messenger will say is, ***"My nation, my nation."***

The Messenger of Allah (PBUH) said, ***"Every prophet has an accepted invocation and every prophet said his invocation but I keep mine which is my intercession to my nation for the Day of Judgment. It will be, God willing, for whoever died from my nation while he did not disbelieve in Allah."***

When the Messenger of Allah (PBUH) recited the verse, ***"O my Lord! They have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me, - but Thou art indeed Oft-Forgiving, Most Merciful"*** (Ibrahim: 36), he raised his hands and said, ***"O Allah! My people."*** Then, he cried. Then, Allah said to Gabriel: ***"Go to Muhammad and say, 'We will please you with your people and will not displease you.'"***

## The Prophet's Position

Whoever recites the Glorious Qur'an, will find that the Messenger of Allah (PBUH) was given a high position by Allah, the Most High, Who says: "***And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.***" (Ad-Duha: 5) "***And removed from thee thy burden, which did gall thy back. And raised high the esteem (in which) thou (art held)?***" (Al-Inshrah: 2-4)

Whoever bears witness that there is no god but Allah, should follow it with bearing witness that Muhammad is Allah's servant, His Prophet and His Messenger.

Allah, the Most High, says: "***That Allah may forgive thee thy faults of the past and those to follow; fulfill His favor to thee; and guide thee on the straight Way.***" (Al-Fath: 2)

And He also says: ***"To thee have We granted the Abundance***[1]***."*** (Al-Kauthar: 1)

The Messenger of Allah (PBUH) will be the first for whom the grave will be split, and the first to carry the brigade of Praise on the Day of Judgment. He will

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[1] It is a river in Paradise.

have the Basin (Al-Kauther). He will be given the right of great intercession when all people will go to Adam, Nuh, Ibrahim, Musa and `Isa seeking for their intercession. Every prophet will tell them to go to the prophet who follows till `Isa will say 'Go to Muhammad.' All people will go to the Messenger of Allah. Then he will say, ***"I am for it."*** Then, he will intercede for them.

## Muhammad (PBUH): The Husband

The Messenger of Allah (PBUH) was an excellent husband to his wives. He gave them pure love. Whenever he was asked about the most beloved to him he said, "`A'ishah." He was loyal to his dead wives. He used to send presents to friends of Khadijah and her family and mention her with all goodness. The Messenger of Allah (PBUH) used to clean his house. He used to take a path with `A'ishah and have races with her. If she drank from a vessel, he put his mouth at the place of hers. This is some sort of jest and kind treatment. The Messenger of Allah (PBUH) said, ***"The best of you is the best to his family and I am the best of you to my family."***

The Messenger of Allah (PBUH) was just between his wives and always reminded them of the Last Day.

## Muhammad (PBUH): The Father

The two sons of Abu Lahab divorced the two daughters of the Messenger of Allah during his lifetime. He saw his daughter's husband Abu Al-`As as a captive on the day of Badr. His daughter Ruqayiah died during his lifetime and her son `Abdullah ibn `Uthman died after her. Then `Uthman married his second daughter Umm Kulthum after her sister's death. In all these situations, the Messenger of Allah (PBUH) was the kindhearted father.

He sometimes carried Umamah, the daughter of Zainab while he delivered his speech. He used to smell Al-Hassan and Al-Hussain and they rode on his back while he was bowing and he did not move till they left his back.

During his last days, he had no children except his daughter Fatimah. He loved her so much. When she entered to him, he stood up and kissed her and put his garment for her to sit on. He used to call her Umm Abiha (her father's mother) and sometimes he called her Bint Abiha (her father's daughter). When she complained about house work and asked him for a servant to help her, he told her that he would not give her any money while there were needy Muslims and he guided her to remember Allah.

One day, a man wondered when he saw the Messenger kiss Al-Hassan and Al-Hussain. The man told the Messenger that he had never kissed his children. Then, the Messenger of Allah said, ***"What should I do while Allah has taken mercy from your heart?"***

## Muhammad (PBUH): The Ruler

The Messenger was compassionate to his people. He was the first at the battlefield. He never drank till he was sure that all his people had drunk. He took care of them and sat with them.

Sometimes, a bondmaid stopped him and asked him for whatever she wished and he responded to her needs. He took care of the young, old, rich and the poor people. He sometimes gave names to some children. Whenever a child urinated on his cloths, he never became angry. Whoever invited him, he accepted his invitation. He accepted presents and gave rewards for it. He used to visit the ill, ask about the absent and pray for deceased people. He used to prepare the army and lead it. He forgave people. He protected his people from enemies and taught his Companions how to be brave and stick to justice.

## Muhammad (PBUH) and the Jews

Jews bore spite and envy against the Messenger of Allah (PBUH) despite the fact that they knew him as he was mentioned in their Book. They hated him because he was not from the descendants of Ishaq. `Abdullah Ibn Salam said to the Prophet (PBUH), "O Messenger of Allah! Send to the Jews of the people of Baht and ask them about me." The Prophet did and they praised him. After he embraced Islam, they said that he was insolent.

Safiyah narrated that her uncle said to her father Huyai: "Do you know the description of that man (the Messenger) in our book?" he answered: "Yes." So, her uncle asked him: "So what will you do?" He answered: "I will fight him till the end of my life."

The Messenger of Allah (PBUH) had a treaty with the Jews but they breached it and encouraged the Quraish to fight him. They tried to kill him by dropping a large millstone on his head when he went to Bani An-Nadeer. The great betrayal was on the day of Al-Khandaq (the battle of the Confederates). We also mentioned the Jewish woman who offered the Prophet a roasted sheep, which she had poisoned. The Messenger of Allah (PBUH) said, ***"If twelve Jews believe me, all Jews will believe in me."***

So, we can see that the enmity of the Jews to Muhammad and his followers is found until our present time. That is because they do not believe in Allah but they believe in the Calf. They think that Paradise is only for them and there is no one who will enter it except a Jew or a Christian. They also believe that the Fire will not touch their bodies except for a few days. They hate Gabriel.

They are the enemies of the Religion, and the enemies of Muhammad (PBUH) and Muslims. That is why war is always between them and us. Whoever recites the opening of *Surat* Al-Isra', will realize that. The Messenger of Allah (PBUH) said, ***"Muslims will fight against the Jews and the Muslims will kill them till a Jew will hide behind a stone or a tree. The stone or the tree will say; "O Muslim! O servant of Allah! There is a Jew behind me, come and kill him." except Al-Gharqad (a kind of trees that Jews plant)."***

So everyone who loves the Messenger of Allah has to be cautious against the Jews. Almighty Allah says: ***"And amongst you that turn to them (for friendship) is of them."*** (Al-Mai'dah: 51) Alas! How wrong are those who say that the Jews of today are different from the Jews of the Prophet's time. Allah, the Most High, says: ***"Behold! Thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution,"*** (Al-A`raf: 167)

***O Muslim and servant of Allah!*** Do you not read in the Qur'an: ***"The Jews say: 'Allah's hand is tied up.' Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the Revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, God doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief."*** (Al-Ma'idah: 64)

So, by Allah, how could we trust the Jews and have relations with them? How can we love them? Do you know people of corruption on the earth? They are the Jews, the enemies of Allah, the Religion and the Muslims in every time and at every age.

## His Companionship (PBUH)

Companionship with you, O Messenger of Allah, is not contained in these words but it is a companionship of the heart. We ask Allah to make us follow you, strive in the cause of the Religion with which Allah has sent you, bear witness of your message when we will be asked in our graves, stand in front of your Basin and drink from it and to gain your intercession in the Hereafter.

O Allah! Send Your blessings upon Muhammad, his wives, the Mothers of the believers, his Companions and his followers until the Day of Judgment, *Amen*.



# II

# *Feeling the Sweetness of Sending Blessings upon the Prophet (PBUH)*



Almighty Allah says: ***"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation."*** (Al-Ahzab: 56)

Allah's Messenger (PBUH) said: ***"For one who sends blessings upon me once Allah will send tenfold blessings in return."***[1]

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[1] Reported by Muslim.

## Allah's Command

Allah is the Sole Creator of everything; He says: ***"Allah is Creator of all things, and He is Guardian over all things."*** (Az-Zumar: 62) It is Allah, Glory be to Him, Who knows His creatures well, and He selects certain creatures for certain missions according to His own will. Almighty Allah says: ***"Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and exalted above all that they associate (with Him)!"*** (Al-Qasas: 68)

Some places and times have special merits in Allah's Sight. For instance, Makkah is declared the best of all towns, Ramadan the best of months, and *Laylatul-Qadr* (the Night of Divine Revelation) the best of nights.

In the same way, Allah gives priority to some angels and people over others. Allah Almighty says: ***"Allah chooseth from the angels messengers, and (also) from mankind."*** (Al-Hajj: 75) From among mankind Allah has chosen Muhammad (PBUH) to be the best.

Among the verses which highlight the great status of Prophet Muhammad (PBUH), an honor which has never been granted to any Prophet before him, is the verse that reads: ***"Lo! Allah and His angels shower***

***blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation."*** (Al-Ahzab: 56)

This verse shows that blessings are showered upon Prophet Muhammad (PBUH) ceaselessly; they are renewed all the time. Mentioning that the angels with their sanctified nature and great number keep on sending blessings upon the Prophet (PBUH) shows the great place of Prophet Muhammad (PBUH) for Allah and his elevation over all Allah's creatures.

This Qur'anic command directs all the believers to persistently keep on sending blessings upon the Prophet (PBUH) following the command of their Lord. It also urges them to do their best to gain the Prophet's companionship on the Day of Resurrection, for he is the guide and instructor in this world and in the Hereafter.

## The Merits of Sending Blessings on the Prophet (PBUH)

There are great merits for sending blessings upon the Prophet (PBUH). Following are some of these merits based on Qur'anic verses and *hadiths* of the Prophet (PBUH):

1- When a person sends blessings upon the Prophet (PBUH), his act coincides with that of Almighty Allah. However, both acts differ in nature in the sense that Allah encompasses the Prophet with His Grace and sends blessings upon him out of praise and honor, whereas people's act is a form of supplication to Almighty Allah to elevate the Prophet's status and honor him.
2- Adopting the morals of the angels who keep on sending blessings upon the Prophet (PBUH).
3- Following the Divine command, which directs the believers to send blessings on the Prophet (PBUH). These three merits are based on the verse of *Surat* Al-Ahzab that is mentioned above.
4- When one sends blessings upon the Prophet once, Allah bestows on him tenfold blessings. Yet, Allah's reward exceeds the deeds of His servants. In his *hadith*, the Prophet (PBUH) said: ***"For one***

***who sends blessings upon me once Allah will send tenfold blessings in return."***[1]

5- `Abdullah ibn `Amr ibn Al-`Aas is reported to have said: "For one who sends blessings upon the Prophet (PBUH) once Allah and His angels will send seventy-fold blessings."

6- A person who sends blessings upon the Prophet (PBUH) is elevated ten grades, i.e., he has the reward of ten good deeds added to his account.

7- Also, such a person will have ten sins remitted. In his *hadith*, the Prophet said: ***"If one sends me blessings once, Almighty Allah will send him tenfold blessings, forgive him ten sins and elevate him ten degrees."***[2] Happy is that person who keeps on sending blessings on the Prophet (PBUH). He receives great rewards in return for a good deed which does not require any effort, but rather gives joy to those who love the Prophet (PBUH).

8- Sending blessings upon the Prophet (PBUH) equals manumitting ten slaves. Though this merit is based on a weak *hadith*, it is supported by a saying of Abu Bakr (may Allah be pleased with him) who said: "Sending blessings upon the Prophet (PBUH) is better than setting slaves free."

9- Sending blessings upon the Prophet (PBUH) makes one recipient of the Prophet's intercession on the

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[1] Reported by Muslim and others.

[2] Authentic *hadith*.

Day of Judgment. This applies whether one sends blessings accompanied by asking ***Wasilah*** for the Prophet (PBUH) or not. At-Tabarani reported that the Prophet (PBUH) said: ***"Whoever says 'O Allah! Bless Muhammad and grant him the Place Closest to You on the Day of Resurrection, I will intercede for him.'"***[1] In another *hadith*, the Prophet (PBUH) said: ***"When you hear the muezzin, repeat his very words, and then send blessings on me, for whoever sends me blessings once Allah will bless him ten times in return. Then beseech Allah to grant me Wasilah, which is a place in Paradise due to a certain one of Allah's servants. I hope I will be that servant! Whoever asks Wasilah for me, I shall intercede for him."***

10- A believer who keeps on sending blessings on the Prophet (PBUH) gains great benefits and has his sins will be forgiven.

11- Sending blessings on the Prophet (PBUH) also saves a believer from any sorrow and worry regarding matters of this world and the Hereafter. These two merits are supported by the following *hadith* reported by Ubayy Ibn Ka`b (may Allah be pleased with him): "When a quarter of the night passed, the Prophet (PBUH) got up and said: ***'O people! Remember Allah for the first trump has***

[1] Sound *hadith*.

***resounded and the second will follow it. It is death that has come near.'*** Ubayy asked: 'O Messenger of Allah! I frequently do supplications, then how much of my supplication should I specify for sending blessings on thee?' The Prophet (PBUH) answered: ***'It is up to you.'*** I (Ubayy) inquired: 'Quarter of my supplication?' The Prophet further commented: ***'It is up to you, and if you dedicate more, it will be better for you.'*** I said: 'Then, let it be two thirds of my supplication?' The Prophet (PBUH) repeated: ***'It is up to you, and if you dedicate more, it will be better for you.'*** Finally, I said: 'Then, I will make all my supplication for you!' The Prophet (PBUH) said: ***'Then, you will be saved from worry and your sins will be forgiven.'"***[1]

12- Sending blessings upon the Prophet (PBUH) makes one nearer to him on the Day of Resurrection, as the *hadith* states: ***"Those who are most deserving of me (my intercession) on the Day of Judgment are those who used to increasingly seek Allah's Blessing for me."***[2]

13- The Prophet (PBUH) in his grave answers those who send blessings on him. He (PBUH) said:

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[1] Authentic *hadith*: Reported by At-Tirmizi, Ahmad and Al-Hakim.

[2] Reported by At-Tirmizi and classified as authentic and sound by Al-Albani.

***"Whenever someone seeks Allah's blessings for me, Allah returns the soul to my body until I reply to his salutation."***[1]

14- There are angels responsible for extending to the Prophet (PBUH) the blessings we send on him. A *hadith* states: ***"There are angels wandering on earth who extend the greetings of my followers to me."***[2]

15- Sending blessings on the Prophet (PBUH) persistently will be a cause for enabling servants of Allah to stand up and step rightly on the ***Serat*** (the Straight Path) after they have been crawling on it. The Prophet (PBUH) declared: ***"I saw one of my followers proceeding on the Serat; he sometimes crawled and sometimes hanged on to it. Then the blessings he used to send to me enabled him to stand up and thus saved him."***

16- Sending blessings to the Prophet (PBUH) also makes one stop shivering while stepping on the ***Serat***. In his *hadith*, the Prophet (PBUH) told us: ***"I saw a man of my followers shivering while on the Path just as a branch shakes. Then the blessings he used to send on me was the cause that he cooled down."***

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[1] Reported by Abu Dawud with a sound chain of transmission.
[2] Authentic *hadith*.

17- If one heralds his supplication by sending blessings upon the Prophet (PBUH) he will have his supplication answered. This is one of the great virtues of sending blessings on the Prophet (PBUH). An-Nasa'i reported that the Prophet (PBUH) heard a person making supplication. The man praised Allah and then sent blessings on the Prophet (PBUH). Hence the Prophet (PBUH) commented: ***"Just supplicate and you will be answered and will also be given what you seek."***[1]

18- Also if one starts his supplication and ends it with sending blessings upon the Prophet (PBUH) his supplication is most likely to be answered.

19- When a person sends blessings on the Prophet (PBUH) the angels send blessings on that person, as the Prophet himself said: ***"Whoever sends blessings on me, the angels will keep on sending blessings on him so long as he keeps on his deed... Then, let everyone do according to his capacity."***[2]

20- Sending blessings on the Prophet (PBUH) is the least sign of gratefulness we owe the Prophet. Even greater acts will never fulfill his due right. However, we should do what we can as Allah orders.

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[1] Authentic *hadith*.

[2] Authentic *hadith*.

21- Sending blessings on the Prophet (PBUH) enhances one's faith in Allah.

22- The Prophet (PBUH) receives the blessings we send him.

23- The Prophet (PBUH) commanded us to spare no efforts in making supplication. He said: ***"Send blessings on me then be steadfast in making supplication and say: 'O Allah! Send Your blessings on Muhammad and on the folk of Muhammad.'"***

**Among the aforementioned merits of sending blessings on the Prophet are the following:**

1- Coincidence between one's deed and that of the Lord, Exalted and Glorified be He, with great different in nature.

2- Following the guidance of the angels in their prayers for the Prophet.

3- Showing complete obedience to Allah's command.

4- Getting tenfold blessings from Allah in return.

5- Being elevated ten grades.

6- Having ten sins remitted.

7- Attaining a reward equal to that of manumitting ten slaves.

8- Gaining the Prophet's intercession on the Day of Judgment.

9- Repeating it for expiation of sins.

10- Gaining the Prophet's companionship in Paradise.

11- Indication of deep faith in Allah.

12- The angels pray for one in return of seeking blessings for the Prophet (PBUH).

13- The angels extend our prayers to the Prophet (PBUH).

14- Expressing gratefulness to the Prophet (PBUH) and thus fulfilling a small part of his right on us.

15- Being saved from all worries and concerns in matters of this world and the Hereafter.

16- It gives one firmness while crossing the *Serat* in the Hereafter.

17- It makes one's supplication accepted and answered.

18- It qualifies one to cross the *Serat* walking instead of crawling.

**Brother in Islam!... This is Your Prophet!**

Our Prophet was sent to us to convey Allah's message and show us the way to worship Allah so as to enter Paradise. He is really our beloved one; we all long for accompanying him in Paradise and gaining his intercession on the Day of Reckoning. Prophet Muhammad is Allah's beloved and chosen Messenger.

It is his right on us to keep on sending blessings on him, especially that you have realized, dear brother, the great merits pertaining to such a good deed. So it is now high time to acquire these merits.

Dear brother! Just think of the great reward you get when you send blessings on the Prophet (PBUH) and imagine how greater your reward will be when you follow in the Prophet's footsteps and perform all acts of worship as accurate as he did. Yours will be a mighty reward indeed!

## Those Who Do Not Send Blessings on the Prophet

Now a question jumps into our minds: 'What about a person who denies himself this great reward by refraining from sending blessings on the Prophet (PBUH)?'

The answer: In addition to being deprived of many blessings, such a person is described as having many bad traits, which are improper for a Muslim. Among these traits are the following:

1- He is a miser: `Ali ibn Abi Talib, may Allah be pleased with him, quoted the Prophet (PBUH) as saying: ***"The miser is the one who hears my name mentioned and does not seek blessings for me."***[1] In another narration: ***"Whoever hears my name but abstains from sending blessings on me is truly the most miserly of all people."***

2- He is a niggard: The Prophet (PBUH) said: ***"He is a niggard such a person who hears my name being mentioned in his presence without sending blessings on me."***

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[1] Authentic *hadith*.

3- He is cursed with deprivation of Allah's mercy: This makes him devoid of all goodness. Ka`b ibn `Ajrah, may Allah be pleased with him, narrated that the Prophet (PBUH) said: ***"Bring me the pulpit."*** When we brought it to him and he climbed the first stair, he stopped and said: ***'Amen!'*** As he ascended the second stair, he stopped again and said: ***'Amen!'*** After the third stair, he said: ***'Amen!'*** for the third time. When he came down, we said: "O Messenger of Allah! We have heard something new from you today. What is the matter?" The Prophet (PBUH) answered: ***"Gabriel stopped me at the first stair, and said: 'May he be deprived of Allah's mercy, a person who witnesses the month of Ramadan without having his sins forgiven.' I said: 'Amen!' After the second stair, he stopped me again and said: 'May he be deprived of Allah's mercy, a person who hears your name without sending blessings on you.' Again I said: 'Amen!' As I finished the third stair, he stopped me and said: 'May he be deprived of Allah's mercy a person who sees his parents at their old age without (showing them dutifulness in a way that leads to his) entering Paradise.'"***[1] What a severe punishment it is to be deprived of Allah's mercy! In another narration: ***"If you are mentioned in the presence of a person without***

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[1] *Mutawatir hadith.*

***having him sending blessings on you, then may Allah deprive him from His mercy!"***

4- Such a person is really wretched: Another narration of the preceding *hadith* says: ***"He is really wretched, the person who listens to your name being mentioned in his presence without sending blessings on you."***

5- He is cursed with humiliation: Abu Hurairah reported that the Prophet (PBUH) said: ***"May Allah humiliate a person who hears my name without sending blessings on me."***

6- He will miss the way to Paradise: In his *hadith*, the Prophet (PBUH) said: ***"Whoever neglects sending blessings to the Prophet will miss his way to Paradise."***

7- A gathering which ends without sending blessings on the Prophet (PBUH) will be a source of remorse for its attendants on the Day of Resurrection: In this concern Abu Hurairah, may Allah be pleased with him, quoted the Prophet (PBUH) as saying: ***"No people gather without remembering Allah and seeking His blessings for their Prophet (PBUH) unless their gathering will be a source of remorse for them. Then it is up to Allah either to punish or forgive them."***[1] In another narration:

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[1] Authentic *hadith*.

***"…unless their gathering will be deemed as if they gather to eat a decayed dead body of an animal."***

**Characteristics of Those Who Refrain from Sending Blessings on the Prophet:**

1- Miserliness.
2- Niggardliness.
3- Wretchedness.
4- Deprivation of Allah's mercy.
5- Humiliation.
6- Loss of the way to Paradise.

Gatherings whose attendants do not praise Allah nor they seek His blessings for the Prophet are like banquets of dead bodies.

## Optimum Times for Sending Blessings on the Prophet (PBUH)

By now we have realized the great virtue of seeking Allah's blessings for the Prophet (PBUH). However, there are optimum times for sending blessings on the Prophet (PBUH). Such optimum times are as follows:

1- During the last *Tashahhud* (Testification of Faith) in prayer: Scholars agree that it is one of the optimum times for sending blessings on the Prophet. Yet they differ regarding the ruling of observing it at that time: a) The Shafi`ites and others hold the view that it is obligatory, b) Imam Malik opines that sending blessings on the Prophet (PBUH) is the trait of a believer at all times. So it is not confined to prayer, and c) Imam Ahmad is reported in one narration as adopting the view of its obligation. In another narration, he is reported as saying it is not obligatory.

2- During the first *Tashahhud*: According to Imam Ash-Shafi`i, such an act is recommended not obligatory.

3- It is recommended on Friday's night and day: In an authentic *hadith*, the Prophet (PBUH) stated: ***"Seek Allah's blessings for me increasingly on Friday night and day... for whoever sends blessings on me one time, Allah will bless him ten times."*** Aws

ibn Aws, may Allah be pleased with him, reported that Allah's Messenger (PBUH) said: ***"Among the best of your days is Friday. On that day, Adam was created and on it he was taken in death. Also on Friday the blow of the Last Day will occur and thunderbolt will take place. So increase your prayers for me on that day, for they will be conveyed to me."*** The Companions asked: "How would our prayers be conveyed to you after death whereas your body will necessarily be consumed by earth (i.e., will be decayed)?"... The Prophet (PBUH) answered: ***"Almighty Allah has forbidden the earth from consuming the dead bodies of the Prophets."***[1] Imam Ibn Al-Qayyim comments on this *hadith* saying: "The Messenger of Allah (PBUH) is the master of mankind, and Friday is the best of days. Sending blessings on the Prophet on that day thus has a special merit. On one hand, the Prophet (PBUH) is the cause for whatever goodness Muslims achieve. On the other hand, Muslim's heyday is surely Friday, as it is the day when they will be sent to their dwellings and palaces in Paradise. It will be a day of celebration for dwellers of Paradise as it is their feast in this world. On Friday needs are fulfilled and none is denied his want. All virtues of Friday are

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[1] Reported by Abu Dawud and An-Nasa'i with authentic chain of transmission.

introduced to Muslims through the Prophet (PBUH). Thus, it is just a small part of the debt we owe him to keep sending blessings on him on Friday night and day."

4- After the second *Takbirah* (Saying 'Allah is Greatest') in funeral prayer: According to both Imam Malik and Imam Abu Hanifah, sending blessings on the Prophet at that occasion is recommended, while Ahmad and Ash-Shafi`i hold the view that it is obligatory.

5- After repeating the words of *Adhan* (Call to Prayer).

6- On making supplication.

7- Upon entering the mosque or getting out of it: At-Tirmidhi and Ibn Majah reported that Fatimah, may Allah be pleased with her, said: "Upon entering the mosque, the Messenger (PBUH) used to say: ***'In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah! Forgive me my sins and open for me the gates of Your mercy (encompass me with Your mercy)!'*** When coming out of the mosque, he used to say: ***'In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah! Forgive me my sins and open the gates of Your Grace for me (shower me with Your Grace)!'"***

8- Every morning and evening: Abu Ad-Darda' reported the Prophet (PBUH) as saying: ***"Whoever sends blessings to me ten times every morning and ten times every evening will enjoy my intercession on the Day of Resurrection."***

9- On holding a gathering and on finishing it.

10- Whenever the name of the Prophet (PBUH) is howsoever mentioned: In fact, there are many *hadiths* warning against abstention from seeking Allah's blessings for the Prophet whenever his name is mentioned. The scholars differ concerning this point whether the matter is obligatory or just recommended.

11- At times of distress, difficulties and seeking forgiveness of Allah: When Ubayy ibn Ka`b said to the Prophet (PBUH): 'Then, I will make all my supplication for you!' The Prophet (PBUH) commented: ***'Then, you will be saved from worry and your sins will be forgiven.'"***[1]

12- When a person commits a sin, he should increasingly seek Allah's blessings for the Prophet (PBUH) as he said: ***"Seek Allah's blessings for me, as your prayers for me is a cause for having your sins forgiven."***

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[1] Reported by At-Tirmidhi and classified as a sound *hadith*.

13- It is also recommended to send blessings on the Prophet (PBUH) while delivering sermons, like Friday Sermon, *`Eid* Sermon and sermon of making *Istisqaa'* (prayer of seeking rain) and on many other occasions.

14- Imam Ahmad mentions that one is to seek blessings on the Prophet (PBUH) whenever his name or attributes are mentioned in voluntary prayer.

*15*- At times of need, i.e., for the fulfillment of a need, as Imam Ibn Al-Qayyim maintains. He narrates the *hadith*, ***"Whoever sends blessings on me one hundred times a day, Allah will fulfill him a hundred needs; seventy relating to the Hereafter and thirty ascribed to this world."***

There are many other times pointed out by erudite scholars throughout generations. Since the act of sending blessings on the Prophet (PBUH) is a form of *Dhikr* (remembrance of Allah) which is originally a recommended matter, the Companions and their successors specified some occasions on which it may also be observed:

1- At the end of *Qunoot* (*Du`aa'*).

2- After repeating the words of *Adhan* (Call to Prayer).

3- Upon touching the Black Stone.

4- When a person gets up during the night.

5- After finishing the recitation of the whole Qur'an.

6- Upon ending any gathering or leaving it.

7- Upon delivering knowledge to people.

8- Upon proposing marriage to a woman.

9- In gatherings of *Dhikr* (remembrance of Allah).

10- After performing prayer.

11- Upon commencing an important subject.

12- While performing *`Eid* prayer.

There are other times and occasions wherein sending blessings on the Prophet (PBUH) is recommended. However, they are based on weak *hadiths*.

## Situations in Which Sending Blessings on the Prophet is Abhorred

1- In his book, *Ash-Shifa'*, Al-Qadi `Iyad wrote: "It is abhorred to send blessings on the Prophet (PBUH) when on being taken by surprise. Sending blessings on the Prophet must be accompanied by intention to attain Allah's reward, not to be used as a form of exclamation."

2- According to the Hanafi School of Fiqh, it is blameworthy for a trader to send blessings on the Prophet (PBUH) on showing his goods to customers just to arouse their interest and incite them to buy. The Hanafites moreover see that unless such an act is accompanied by intention to please Allah and attain His reward, it will not only be blameworthy but may reach the level of prohibition.

3- In his book, *Tuhfat Al-Mulouk* (King's Treasure), Imam Al-`Ainy wrote: "It is prohibited to celebrate Allah's Glory or Greatness or to send blessings on the Prophet (PBUH) when committing a sin. Such is like sending blessings on the Prophet to express admiration for a passing lady or so on."

4- A Muslim should also abstain from using the name of the Prophet (PBUH) while swearing. It is impermissible to swear by others than Allah, Exalted be He.

## Transmitted Wordings in Praying for the Prophet (PBUH)

There are many expressions used for sending blessings on the Prophet (PBUH). Among these expressions are the following:

1- `Abdur-Rahman ibn Abi Laila said: "Once I met Ka`b ibn `Ajrah, may Allah be pleased with him, who said to me: 'Shall I give you a present? The Prophet (PBUH) once came out to us and we said: 'O Messenger of Allah! We know how to salute you. But how can we pray for you?' He said: ***'Say: 'O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on the family of Ibrahim, for You are Most Praiseworthy, Most Glorious. O Allah! Send Your Blessings on Muhammad and on the family of Muhammad, as You sent Your Blessings on the family of Ibrahim, for You are Most Praiseworthy, Most Glorious.'"***

2- Abu Sa`id Al-Khudry said: "We said: 'O Allah's Messenger! Teach us how to pray for you.' He said: ***'Just say: 'O Allah! Send Your Mercy on Muhammad, Your servant and Messenger, as you sent Your Mercy on Ibrahim, and send Your Blessings on Muhammad and the family of Muhammad, as You sent Your Blessings on Ibrahim and the family of Ibrahim."'***

3- Abu Hamid As-Sa`idi, may Allah be pleased with him, said: "They said: 'O Messenger of Allah! How can we pray for you?' He said: ***'Say: 'O Allah! Send Your Mercy on Muhammad, his wives and his offspring, as You sent Your Mercy on the family of Ibrahim, and send Your Blessings on Muhammad, his wives and his offspring, as You sent Blessings on the family of Ibrahim. You are Most Praiseworthy, Most Glorious.'"*** The word offspring here refers to the righteous offspring. Allah says: ***"Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed."*** (Ar-Ra`d: 23) In another *Surah* of the Qur'an: ***"Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right."*** (Ghafir: 8) In a third place: ***"And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of naught of their (life's) work."*** (At-Tur: 21) While supplicating his Lord, as related in the Qur'an, Prophet Ibrahim, peace be upon him, asked: ***"And of my offspring (will there be leaders)?"*** Almighty Allah answered him: ***"My covenant includeth not wrongdoers."*** (Al-Baqarah: 124)

4- Abu Mas`ud Al-Badri said: "Once the Prophet (PBUH) came to us while we were in the gathering of Sa`d ibn `Ubadah. Hence Bishr ibn Sa`d asked

him: ‘O Messenger of Allah! Almighty Allah has enjoined us to send blessings on you, then how to do so?’ The Prophet (PBUH) kept silent until we wished he had not asked him. Then he said: ***‘Say: ‘O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on the family of Ibrahim, and send Your Blessings on Muhammad and on the family of Muhammad, as You sent Your Blessings on the family of Ibrahim among all the Worlds. You are Most Praiseworthy, Most Glorious.' As for the way of extending Salam (greetings), it is as you know.’***””

These are just few forms to be used for sending blessings on the Prophet (PBUH). They are useful especially in prayer. However, out of prayer a person may use his own wording to send blessings on the Prophet (PBUH).

## The Meaning of *Salah* (Sending Blessings) on the Prophet (PBUH)

Almighty Allah says: ***"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation."*** (Al-Ahzab: 56) What is the difference now between the *Salah* (sending blessings) of Allah, the angels and that of us?

### The Meaning of Allah's *Salah* on the Prophet:

It means that Allah honors His Prophet (PBUH) and dignifies him, making his name high in this world and allowing him to intercede for people on the Day of Judgment. Al-Qushairy said that Allah's Blessing on His Prophet is a mercy that He Almighty bestows on him.

Scholars are of the opinion that Allah's Blessing of His Prophet is a mercy that He Almighty bestows on him. Likewise, the angels' prayers for the Prophet (PBUH) are means of seeking forgiveness for him, and the believers seeking blessings for the Prophet (PBUH) is a supplication for him. We are enjoined to pray to Allah to bestow more honors and mercy on His Prophet (PBUH).

## The Meaning of the Angels' *Salah* on the Prophet:

As for angels, their *Salah* means supplicating Allah for the Prophet (PBUH) and seeking forgiveness for him. It is also said that it means seeking increase in reward for the Prophet (PBUH).

## The Meaning of the Believers' *Salah* on the Prophet:

It means that the believers supplicate their Lord to shower His blessings on the Prophet (PBUH), bestow more honor and mercy on Him and elevate his status. This is simply because he has done many things for us. All goodness we attain is a natural result of the Islamic message, which the Prophet (PBUH) conveyed to us. This is besides the great rewards one gets on sending blessings upon the Prophet.

## The Meaning of Sending *Salam* on the Prophet:

Sending *Salam* means extending greetings to the Prophet (PBUH) showing complete obedience to him. Almighty Allah says: ***"But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission."*** (An-Nisa: 65)

## Can We Send Blessings on all the Prophets?

It is permissible to send blessings upon all the Prophets. Anas reported that the Prophet (PBUH) said: ***"Send blessings on Allah's Prophets and Messengers, for Allah sent them just as He has sent me."*** In the authentic *hadith* which commands us to send blessings on the Prophet (PBUH) we are ordered to say: ***"O Allah! Send Your Blessings on Muhammad and on the family of Muhammad, as You sent Your Blessings on Ibrahim…"***

Since many authentic *hadiths* command sending blessings on the family of Prophet Muhammad, then it is more likely that sending blessings on all other Prophets and Messengers is permissible.

## The Ruling of Sending Blessings on the Prophet

Muslim scholars hold different opinions regarding this point. There are, in fact, ten views, including that of Imam Ibn Hajar Al-`Asqalani:

1- Ibn Jarir At-Tabari adopts the view that it is a recommendable act. He further claims that the Muslim scholars agree on that.

2- Ibn Al-Qassad and others say that the Muslim scholars agree on its being obligatory.

3- It is obligatory once in the lifetime, whether in prayer or elsewhere. It is like the Testification of Faith. This view is adopted by Abu Bakr Ar-Razi, Ibn Hazm and others. Al-Qurtubi said: "It is obligatory once in the lifetime. Yet it is urgently stressed at every time exactly like a confirmed Sunnah is made due."

4- It is obligatory at the last sitting in prayer between *Tashahhud* and the final *Taslim*. This is the view of Imam Ash-Shafi`i and his followers.

5- It is due while reciting the *Tashahhud*, as Ash-Shi`bi and Ishaq Ibn Rahawayh opine.

6- It is obligatory while offering prayer, without confining it to a specific act in prayer. This is the view of Abu Ja`far Al-Baqir.

7- It is obligatory to offer increasingly without restrictions. This is the opinion of Abu Bakr ibn Bakir from among the Malikites.

8- It is due whenever the Prophet (PBUH) is mentioned. This view is chosen by At-Tahawi, a group of the Hanafis, Al-Hulaimi, a group of Shafi`ites, the Maliki jurist Ibn Al-`Arabi and Az-Zamakhshari.

9- It is due on every gathering for one time even if the name of the Prophet is mentioned many times, as Az-Zamakhshari also maintain.

10- It is due while making any supplication. This view is also adopted by Az-Zamakhshari.

## The Merits of Following the Prophet and Obeying His Orders

After this sweet journey where we learnt the merits of sending blessings on the Prophet (PBUH) we would like to shed some light on the rights of Allah's Messenger (PBUH) that are due on us, and the benefits we get when we fulfill these obligations. In fact, following the Prophet's guidance and obeying his commands is itself an important obligation.

1- Obeying the Prophet involves obedience to Allah, Who says: ***"Whoso obeyeth the messenger obeyeth Allah."*** (An-Nisa': 80) Almighty Allah also says: ***"We sent; no messenger save that he should be obeyed by Allah's leave."*** (An-Nisa': 64)

2- Obeying the Prophet is one of the articles of faith. Almighty Allah says: ***"But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission."*** (An-Nisa: 65)

3- Obeying him brings about guidance. Almighty Allah says: ***"If ye obey him, ye will go aright."*** (An-Nur: 54)

4- Obeying him is the fountain of mercy. Almighty Allah says: ***"And obey Allah and the Messenger, that ye may find mercy."*** (Al `Imran: 132)

5- Obeying the Prophet qualifies one to be among the gathering of Prophets, saints, martyrs and devout servants of Allah. A Qur'anic verse reads: ***"Whoso obeyeth Allah and the Messenger, they are with those unto whom Allah hath shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they! Such is the bounty of Allah, and Allah sufficeth as Knower."*** (An-Nisa: 69-70)

6- Obeying the Prophet is a ticket to Paradise. Allah Almighty says: ***"Whoso obeyeth Allah and His Messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success."*** (An-Nisa': 13)

7- Obeying him make the person victorious. Almighty Allah says: ***"He who obeyeth Allah and His Messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious."*** (An-Nur: 52)

8- Following in the Prophet's footsteps is an expression of love for Allah and a sign and a way of gaining Allah's love. Almighty Allah says: ***"Say, (O Muhammad, to mankind): If ye love***

***Allah, follow me; Allah will love you…"*** (Al `Imran: 52)

9- Following him is the way to gain Allah's forgiveness. Almighty Allah says: ***"…Allah will love you and forgive you your sins."*** (Al `Imran: 52)

10- Following him is the way to gain guidance. Almighty Allah says: ***"So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believeth in Allah and in His words and follow him that haply ye may be led aright."*** (Al-A`raf: 158)

The above mentioned Qur'anic verses stress the necessity of showing obedience to the Prophet (PBUH) and following his guidance. Also, many *hadiths* give the same indication that it is necessary to show obedience to the Prophet and that those who do not follow his footsteps place themselves at risk. Following are some of these *hadiths*:

1- Abu Hurairah, may Allah be pleased with him, reported the Prophet (PBUH) as saying: ***"All my nation will enter Paradise except those who refuse."*** The Companions asked: "Who dare to refuse, O Prophet?" The Prophet (PBUH) answered: ***"Whoever obeys me, will enter***

*Paradise; and whoever disobeys me, is showing refusal."*[1]

2- Abu Musa reported that the Prophet (PBUH) said: ***"The similitude of mine and the message I have been sent with is that of a man who came to a people saying; 'I have seen the enemies' armies with my own eyes. I am just a warner, so run away.' Thereupon some of his people obeyed and left the place and thus could survive. Whereas the rest disobeyed and stood still until the enemy came at them and slaughtered them all. The former (group) is like those who obey me and follow my guidance, and the latter is like those who deny the truth and disobey me."***[2]

3- Al-`Irbad ibn Sariyah reported the Prophet (PBUH) in his sermon, as saying: ***"Stick to my Sunnah and the practice of the Rightly-Guided Caliphs after me. Adhere to it and stick firmly. Beware of innovation, for innovation (in matters of religion) is no more than heresy which is a form of straying."***[3]

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[1] Reported by Al-Bukhari.

[2] Reported by Al-Bukhari.

[3] Reported by Abu Dawud in an authentic narration.

4- The Prophet (PBUH) said: ***"Whoever commits an act of heresy in matters of religion will have it rejected."***[1]

5- `A'ishah, may Allah be pleased with her, said: "Once the Prophet (PBUH) did something and gave concession regarding it. Then some people did not resort to the concession (and went to extremes). When the Prophet (PBUH) was informed of that, he delivered a sermon in which he praised Allah and said: ***'What about those people who keep aloof from things I myself do! By Allah! I am the most knowledgeable and Allah-fearing among them.'"***[2]

There are many other *hadiths* indeed. However, the above-mentioned may be sufficient here.

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[1] Agreed upon *hadith*.
[2] Agreed upon *hadith*.

## Some Abandoned *Sunnan* of the Prophet (PBUH)

1- Going to Friday prayer early.

2- Reciting *Surat Al-Kahf* on Fridays.

3- Facilitating marriage costs for young men and removing material hindrances in their way.

4- Keeping on paying recurrent charity.

5- Disseminating *Salam* among all people whether you know them or not.

6- Performing Fajr prayer at the mosque. (Muslim scholars hold performing prayer at the mosque at high esteem. They rather consider it obligatory or collective duty while some classify it as confirmed *Sunnah.*)

7- Staying for some time after prayer to make *Dhikr*.

8- Observing the morals of walking in the street, such as lowering the gaze, removing harmful objects and guiding people who are lost.

## Where Do We Stand?

Dear Muslim brothers and sisters! Here, I would like to ask where do we stand? What about our obedience and adherence to the Prophet (PBUH)?

1- The Glorious Qur'an is the True Word of Allah that gives explanation to everything. Falsehood never approaches it.

2- Islam is a religion that covers all aspects of life: creed, rituals, manners and transactions. A Muslim should follow its guidance in all his life.

3- The articles of faith are belief in the Oneness of Allah, and belief in His angels, His Books, His Prophets, the afterlife and Divine predestination.

4- A Muslim should apply sincerity in worshipping Allah and seek the help of none other than Him. In the Qur'an, we read: ***"Thee (alone) we worship; Thee alone we ask for help."*** (Al-Fatihah: 5)

5- The Qur'an and the *Sunnah* are the main sources of legislation in matters of religion. Therefore, personal judgment of the early and contemporary scholars should be based on them.

6- Following whims and committing heresy in religion are among the most dangerous phenomena.

7- We do love Allah’s *Awlia'* (Allah's devotees) and righteous men. However, we believe that they can neither harm nor benefit themselves or others. It is Allah only Who is sought for help. The Prophet said: ***“O young man! If you ask, then you should ask Allah...”***

8- Making a vow is an act of worship. So, let it be for Allah’s sake only.

9- Muslims are not fanatics; rather, they accept difference in subordinate matters of *Fiqh* (jurisprudence), so long as every jurist has his own evidence derived from the Qur’an and the *Sunnah*.

10- Muslims' hearts should be open for all people, as Islam teaches them.

11- Muslims should love their brothers in faith, and this love leads to undertaking mutual advice.

12- Muslims constitute one brotherhood. They are like one body. If an organ aches all other organs feel pain.

13- Enjoining good and forbidding evil form one of the main characteristics of the Muslim nation. Muslims thus should strive to apply it within its legal regulations.

14- True asceticism and deep piety lie in using the whole world for the service of Allah.

15- We are created to undergo a test in this world but soon we will leave to another world worthier of work and exerting efforts.

16- Good manners are the source of goodness. Once you stick to them, you will win people's hearts and will be near to the Prophet (PBUH) on the Last Day.

17- Earning living through lawful means makes your life pure, people will love you and Allah will be always pleased with you.

## Let Our Hearts Meet Again!

All of you, who do love the Prophet (PBUH)!

Let our hearts meet again in gatherings of obedience to Allah and His Prophet (PBUH). May we always gather in the light of the True Word of Allah: ***"The believers, men and women, are protecting friends one of another."*** (At-Tawbah: 71)

Until we meet again, let us never forget:

1- The company of the beloved, Prophet Muhammad (PBUH) and studying his biography.

2- The merits of sending blessings on the Prophet (PBUH).

3- The optimum times for offering such blessings.

4- Our obligation to obey the Prophet and follow his guidance.

5- The great benefits we gain once we observe all these good deeds.

Before I say goodbye, just remember me in your supplication and pray to Allah to bestow His Mercy on our dead Muslims.

*All praise is due to Allah, Lord of the Worlds!*

دار الطباعة والنشر الإسلامية

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This book outlines the biography of Prophet Muhammad (peace be upon him). The study of the Prophet's biography demonstrates the model that should be followed by the Muslim, for it is the source of inspiration that strengthens faith, purifies manners and brings us closer to Allah. It includes a large number of magnificent experiences for the ideal person, Prophet Muhammad (peace be upon him) who presented to the world a living example of all Islamic teachings.

***Al-Falah*** is an institution devoted to developing a better undertanding of Islam among all people of the world; Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, genuine Islam has seldom been presented to the world. Thus, our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.

